Inscriptions of Orissa

(C. 1045 - 1190 A. D.)

Volume III.

PART - II.



S. N. Rajaguru

INSCRIPTIONS OF ORISSA

(C. 1045 - 1190 A. D.)

Volume III,

PART-II.

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INSCRIPTIONS OF ORISSA

Vol III

SECTION II.

The Sons of Chodaganga

No. 232

Cholagangesvara temple *

S. 1071 (?)

[Scpt : Tel ; Lng : Tel,]

S. I. I. Vol. X, No. 702; *A.R.* No. 366 of 1905.

First face

१. स्वंस्ति [।।] श्रीशकवरुषंबुलु १०७१ (?)
२. गु नेण्टि त्रि(वृ)श्चिक मासमुन त्तीण ५ यु
३. शनिवारमुन (1) एरुद्पंप्पुन तालांड्डि -
४. फड्ंरिण्टक्रि लोपैन धर्मपुरमुन चोल -
५. गंगी(गे)श्वर देवरकु (2) तालांड़ि नागमना -
६. यकु कोडुकु एरुपोतुराच(ज) धम्मु(र्म्म)पुना(रा) -
७. [चि]केटपल्लिनि तन ग्रोल्पिच्चिन चेरुवु
८. दिग्गट भूमिदिब्बोतन. सिनपल भा -

* This inscription is on a slab. set up on a mound. named Guḍipāḍu-ḍibbā. It is on the bank of a rivulet in the village of Dvarapureddipalem in Vijayanagram taluk (Visakhapatna district).

1. The date of this record should be read as S. 1072. The corresponding date is the 11th November, 1150 A.D. Saturday.

2. There was a temple in Dharmapura where a deity called Choḍagaṅgeśvara was installed. Most probably the temple was built by Choḍagaṅga.

९. गमु लोवुगा अनियंकभीम कोलनु (3)
१०. मुप्पंदुमु भूमि य(अ)खंड़दीप -
११. मुनकु ईस्राहिंनि गालमु[ख]मैन क[र्म्म] -
१२. यु निंव्दुल पंड्रेण्टि कांपुलुनै पेट्टिरि [॥] ई -
१३. द्धर्म्मंपु अ(आ)चंद्रार्कमु नड़पंगलंवारु [॥]
१४. दीनि नड़पक नडुम नेव्वरेनि विघ्नमु
१५. सेसिंनवारु पंञ्चमहापातकमु (4) सेसिनबा

---

3. A rod intended for measuring lands was called *Aniyaṅkabhīma-Kola.* Probably it was introduced in Kalinga by Aniyaṅkabhīma I *alias* Vajrahastadeva IV.

4. The five *Mahā-pātakas (Pañcha-mahāpātaka)* as defined in the *Dharma-śāstras* are (1) ब्रह्महत्या (2) सुरापानं (3) स्तेयं (4) गुरुपत्नि-हरणं and (5) association with persons who are involved in any of the four sins, noted above.

No. 233

Sri Kurmam *

S. 1[0]73

[Scpt Tel ; Lng : Tel.]

S. I. I. vol. V, No. 1333; *A.R.* No. 386–E of 1896.

१. स्वस्ति [।।] शकाब्दंबुलु १[०]७३ गु -

२. नेंडु श्रीमदनंतवम्मदें -

३. वर प्रवर्द्धमान विजयराज्य -

४. संवत्स[र] ५ आहि एदुरेंडु

५. धनु कृ २ अ(आ)दि वारमुन (1) श्री -

६. पून्न(र्ण)कोटि श्रीकूर्म्मस्वामि -

७. देवरकु कामनपेग्गडु (2) कोड़ु -

८. कु पुरवरि (3) सं(शं)करुंडु पेट्टि -

* It is on a pillar near the first entrance to the central shrine in the temple of Srikurmam.

1. The date of this record is not regular. Because, in S. 1073, *Dhanu-Krishna-Dvitiya* did not fall on the *Adivara* or Sunday, but on Tuesday.

2. कामन पेग्गड़ seems to be the same as *Puravari* Kāmadeva-Peggaḍa in No. 139 above.

3. *Puravari* is a royal title used by some officers in Kalinga.

९. [न अ]खंड़वर्त्ति दीपमु ओक्क-

१०. ०टि माड़लु एनु ई दीपमु

११. अ(आ)चंदा(द्रा)र्क्कमु पेनुंगोटि (4) वारु

१२. नड़पंगलवारु [॥]

4. It may be identified with the modern village of Pennùguti-vada in Patapatam taluk, Srikakulam district.

No. 234

Nilakanthesvara temple
(Bobbili)

S. 107[*3*]

[Scpt : Tel. ; Lng : Tel.]

S. I. I. Vol. X, No. 703 *A.R.* No. 662 of 1926.

१. स्वस्ति [।।] श्रीशकाब्दंबुलु
२. १०७[३] गु नेण्टि उत्तरा -
३. यन (1) निमित्तमुन नाचप -
४. ल्लि नीलेश्वर देवरकु कण्ठता -
५. नायकुल कोड्कु श्रीकरण
६. राचपुरपरि गुण्डय पे -
७. ट्टिन अखण्ड़दीपमुन[कु] मा ५
८. दीनि निडुलबाह नड़ पंगलबाह ।।

---

1. The corresponding date is the 25th December, 1151 A. D. The Government Epigraphist in *A, R.* erroneously gives the date as S. 1041.

No. 235

Nilakanthesvara temple (Bobbili)

S. 1073

[Scpt : Tel. Lng : Snsk.]

S. I. I. Vol, X, No. 705 ; *A. R.* No. 659 of 1926.

१. श शा)काब्दानां प्रमाणे गुणशिख -
२. रिवियच्चंद्रगे माघमा -
३. से बा.........सूर्य्यग्रह -
४. णे(ण)शुभ[1]तथौ नाम्नपर्ल्लाश्व -
५. राय नीलेशायाद्रिक -
६. न्याकुचघटितमह -
७. द्धत्तसे [स]र्व्वदेवो दीपं
८. प्रादादखंड.........इ.........
९. शचि[व]श्चोड़गं[ग] (2) ....

1 The metre of the verse will be spoiled if ग्रहणे is read. The date of this record is the same as that in the previous one. It is interesting to note here that the *Amanta*-system must have been followed in this record for the reason that the month of Māgha, according to the *Purnimanta*- system, must have ended on the 23rd January, 1152 A. D.

2. The donor, in this grant, is a minister (सचिव) of Choḍagaṅga, Probably his name was Sarvadeva. An officer of the same name is recorded in Chipurupalli plates of Anantavarma Vajrahasta Vide *Ins. of Orissa*, Vol. II, P. 188 ff.)

No. 236

Nilakanthesara temple
(Bobbili)

S. 10[73]

[Scpt : Tel ; Lng : Tel,]

S. I. I. Vol. X, No. 704; *A.R.* No. 660 of 1926.

१. स्वस्ति [।।] शकवरुषबुलु १०[७३] -
२. नेण्टि कुंभ [अ]मावास्यायु
३. गुरुबारमुनाण्डु सूर्य्य -
४. ग्रहण निमित्तमुनंडु (1) गा(र्गा)स्य -
५. पगोत्रमु [डै]न बेन्नपन(ना)य -
६. कुनिकि एरुकमनायकुगालि
७. कोडुकु श्रीचोलगंग्गदेवर
८. [से]ब्बन सेनापति (2) न[पा]ल्लि नीलीश्वरदे -
९. वरकु वेट्टिन अखंडवर्त्ति दीपमु -
१०. कु भीमसिंगिपेण्ट काटमसेट्टि कि -
११. [त]त्कालोचित मूल्यमु पुच्चिकोनि

---

1. The grant is made on the occasion of a solar eclipse in the month of Kumbh. It falls on Thursday. The corresponding date is the 7th February, 1152 A. D. Thursday.

2. The donor is one Sebbana who was a *Senapati* (commander) under Cholaganga.

१२. [पिं]दुतो[पु] . चेबु उत्तरमु...
१३. किंद्द पेट्टि कोल गोलचि (3) पेट्टिन उड्कुमु -
१४. प्पंदुमु नेल भोगमु [लाल]न नाचं -
१५. द्राक्कंमु नड्पंगलबारु [॥] पोन्गेजु
१६. व्रालु [॥]

3. *Kola* is a general term for measurement of lands. Other land-measures, like Jina-kola, Aniyaṅkabhīma-kola and Gola-kola have been used in some of the inscriptions above.

No. 237

Nilesvara temple
(Bobbili)

S. 1[0]7[3]

[Scpt : Tel. Lng : Tel.]

S. I. I. Vol, X, No. *716 ; A. R.* No. 648 of 1926.

१. स्वस्ति बरुषंबुलु १[०]७[३] . नेण्टि

२. कुंभ अमांवास्यग्रु [गुरु]वा -

३. रंमुनांटि सूर्य्यग्रहण निमि -

४. त्तमुनांडु (1) गा(का)स्य(श्य)पगोत्रुण्डु . .

५. न्न पसायकुनिकि . . ना -

६. यकुरालि कोडकु श्रीचोल[ग]ंग -

७. देवर महासंद्धिविग्रहि . . .

८. सेनापति . . . [ना]

९. यपक्षि श्रीनीलेश्वर देवरकु

१०. [पे]ट्टिन नित्यपडि मुप्पदि अप्प[मु] -

११. लुनु नेईनि . . . . .

१२. . . . .

१३. ०दुलबि[ष] . . .

1. The date of this inscription is wrongly given as " 1(1) 7 " by the Government Epigraphist. The corresponding date is the 7th February, 1152 A. D. Thursday. The Sakavda 1073 fits to the above date.

१४. . . . मक्कन पुरुषोत्तम
१५. [ए]रुपोतुल बेरसिन नं . . . .
१६. ट्रिन्य[का]'पुलु . ईयूरि . . .
१७. ऋनेरिचेर्बु क्रिंद . .
१८. ०टि जेनक्रोल(2) मुप्पंडुमु ने -
१९. लकु तत्कालोसि(चि)त मूल्यम्बु
२०. पुच्चिकोनि पेट्टिन इंडुपु -
२१. ट्टंडु नेल भोगमु बेल . न
२२. अप्पमुलुनु पंड्रमु नेल [ब]ल -
२३. न नेई वेल्लमु मिरियालु
२४. नड़पंगलयादि । ईंदुल
२५. ब्रित्तिकांडेन पो[न्ने] . निव्रालु

2. For *Jena-kola* see No. 236 *f. n.* above.

No. 238

Sri Kurmam *

S. 1074

[Scpt. Tel ; Lng : Tel.]

S. I. I. vol. V, No. 1327; *A.R.* No. 385-E of 1896;

Rangacharya's Vol. I, P. 695, Ganjam, No. 263

१. शाकाव्दंबुलु १०७४ नेंडु श्रीमदन -
२. त्तवर्म्मदेवर (1) प्रवर्द्धमान विजयरा -
३. ज्यसंवत्सरंबुलु ७ आहि विषुवु(व) सं -
४. क्रांत्ति (2) निमित्तमुन श्रीपूर्न्न(र्ण)कोटि (3) कू -
५. र्म्म स्वामि देवरकु निदुल वानायना -
६. यकु कापमनायकु (4) रा़ालु सुपुत्रि -
७ यैन प्रोलमनायकुरालु अ(आ)चंद्रार्क्क -
८. मुनकुं वेट्टिन अखंड़वर्त्ति दीपमु ओक्कं -

---

* It is on a pillar to the left of the first entrance to the central shrine in the temple of Srikurmam.

1. The king is Kāmārnavadeva, the first son of Choḍagaṅga,
2. The corresponding date is the 24th, March, 1152 A. D.
3. Purnakoṭi is the old name of Srikurmam.
4. For Bāna-Nāyaka and Kāpama-Nāyakāni see Nos. 192 and 224.

६. द्दि माडलु ५ (5) [ii]

5 Māḍa is used as a an important coin in many of the inscriptions of Kaliṅga. Its importance continued in Orissa during the regime of the Imperial Gaṅgas and the Gajapatis. In Kambakaya plates of Udayāditya of the time of Devendravarman in S. 1003 or 1081 A.D., for the first time in the history of Kaliṅga, the name of this coin (Māḍa) is mentioned. (Vide *Insc. of Orissa*, Vol. II, pp. 221 ff). The word 'Māḍa' seems to have been derived from the Sanskrit Māsha. According to Manu, a Māsha of silver weighs two *ratis* or 3.66 grains. The *Savdakalpadruma* says that one Māsha is 5,6,7 or 8 *ratis*. But, according to Wilson's Glossary, it is 5, 8 or 10 *ratis* in weight. In many votive inscriptions of Kaliṅga we find that generally five Māḍas are granted for maintenance of a perpetual lamp.

No. 239

Sri Kurmam *

S. 1074

[Scpt : Tel. ; Lng : Tel.]

S. I. I. Vol. V, No. 1334 ; *A.R.* No. 386-F of 1896.

१. [शा]काद्द्बुलु १०७४ नेंटि
२. श्रीमदनंतवर्म्मदेव -
३. र प्रवर्द्धमानविजयरा -
४. ज्य संवत्स[र] ७ श्राह्नि त्रिपु[व] -
५. संक्रांति (1) निमित्तमुन
६. श्रीपू(र्ण)कोटि (2) कूर्म्म स्वामि -
७. देवरकु निंदुल श्रीकुरिधा -
८. . दामिनायकु वासम-
९. [ना]यकुरालि सुपुत्रियै -
१०. न एरकम नायकुरालु
११. श्र(श्रा)चंद्रार्क्कमुनकु वे -
१२. ट्टिन श्रखंडवर्त्तिदीपमु
१३. [श्रो]क्कंटि माडलु ५ [॥]

* It is on the same place where the no. 238 is.

1. The corresponding Christian date is the 24th March, 1152 A.D.

2. For पूर्णकोटि see *Foot-note* in Nos. 183 and 188.

No. 240

Sri Kurmam *

S. 1074

[Scpt : Tel. ; Lng : Tel]

S. I. I. V. No. 1325 ; *A. R.* No. 384 of 1896 ;

Rangacharya's Vol. I P. 695 , Ganjam , No. 262.

१. शाकाब्दंबुलु १०७४ नेंड्डु श्रीमद –

२. नंत्तवर्म्मदेवर (1) प्रवर्द्धमानविजय -

३. राज्य संवत्सरंबुलु ७ अाहि विषुवु(व) सं –

४ क्रांति निमित्तमुन (2) श्रीपूर्न्न(र्ण)कोटि कू -

५. र्म्म स्वामिदेवरकु निंदुल[मा,पर वाड –

६. वाने नायकुंडु निलिनि पेंड्लमु कापमनाय -

७. कूरालुनु अ(आ)चंद्रार्क्कमुनकुं वेट्टिन अख -

८. ंड्डवर्त्तिंदीपमोक्कंटि माडलु ५ [॥]

---

* It is on the same pillar where the nos. 238 and 239 are.

1. The Anantavarmā of this grant is Kāmārṇṇava Deva, son of Choḍagaṅga.

2. The corresponding Christian date is the 24th March, 1152 A.D.

No. 241

Nilakanthesvara temple (Bobbili)

S. 107[4]

[Scpt : Tel ; Lng : Tel,]

The inscription is only noticed in the Annuaal Report on Epigraphy (Madras) for the years 1926-27 in No, 648. The text has not yet been published in the *South-Indian Inscriptions.* So, we fail to give the text, but quoted below the remarks of the Government epigraphist from A.R No 648 of 1926-7 :—

In Saka 107 (4), Kumbha, Amavasya, Thursday, Solar eclipse, a grant was made by Bara Senapati, the ***Mahasandhivigrahin*** of the king (Chodagangadeva), for the daily cake offerings in the temple of Nilesvara. The land was purchased by him.

1. The corresponding date is the 26th January, 1153 A. D. It should be noted here that the day when the Kumbha-Sankranti started is Thursday and five days later in Monday on the day of Amāvāśyā, there occurred the sun-eclipse.

No. 242

Draksharam temple *

S. 1075

[Scpt. Tel ; Lng. Tel.]

S. I. I. Vol. IV, No. 1186; *A.R.* No. 309-B. of 1896.

१. स्वस्ति [॥] श्रीशकवर्षंबुलु [१०]७५ गु नेंटि श्रीकुलोत्तुंगचोडदेवर विजयराज्य सम्वत्सरमु...

२. ल कोड्कु नीलग्रीव भट्टोपाध्यायलु मुद्राचार्य्य [अ]नन्तभट्टोपाध्याय सोमयाजुलु संकुनूर[स्वामि]भट्टोपाध्याय...द्रन भट्टोपाध्यायलु दरुणेंदु-शेखर भट्टोपाध्याय बाज -

३. पेय याजुल कोड्कु यज्ञमूर्त्तिभट्टलुनु सूक्रनभट्टोपाध्यायनु नागदेव - भट्टोपाध्यायलनु ...... च्चिन श्रावण [पत्र] मेट्लन्ननेमु श्रीपरांतकदेवर ...एडमुन

४. रट्टड़िकामु प्रतिग्रहिंच्चि अष्टभोगतलिव(र्व्ब)संपदलतो ननुभविंच्चि बच्चुचुन्न-दानि नम्मुचुएड स्वस्ति [।] श्रीमदनन्तवर्म्म महाराजुलैन चोड़गंगदेवर तम्मुएड्डु ।

५. उलगुय्यबद्द पोम्मांबियु बोरि देवुलु व(प)ल्लवमहादेवियुनु श्रीमदा(द्रा)-क्षाराम भीमेश्वर महा[दे]...बद्दंयाम पूजयदुल चंदनकर्पूरमुलकु निवेद्यमु-नकु नाचंद्रार्क्कमु नड़चनट्टुगा गंगगोएडचोड़ बैरागियाएडारिच्चेतं वृत्तेंच्चिन नूटइरु...[एड्डु] माड़लकुं दगु वेलगां जेलेन अएडमूरि रट्टड़िकमु[ल]

* It is on the north wall of the temple of Bhimesvara, found on the 7th pillar from the right.

७. तों अ[ष्ट]भोग सल्वि(र्व्व)संपदल्तो श्रीभीमेश्वरमहादेवरकु सर्व्वसम्मति
· उं[रि]निचितिमि [।] ईत्थं विक्र...ण पोम्मडिराजु कोड्कु पेद्जिय्यनायनि
चोडगंगु पेट्टिन [अ] ·
८. खण्डवर्त्ति लोह्दण्डु दि १रिटकि मुण्डपुनडपुन मुदुवननावनि वसमुनं बेट्टिन
इन्वएडुलु २५...पडि २ नलपुनडपुन कमनसूरनि बसमुन बेट्टिन इनुपएडुलु
९. [२]५रिडकि नेंति प[डि]२ तोंडकलिन मेडपोत पेट्टिन अखण्डवर्त्ति लोह्दण्डु
दि १रिट[कि] मोदलि अडवुन अइतिबोल एरियनि वसमुन बेट्टिन
१०. ...एड्लु २५रिडकि नित्यपडि ने प[डि]२ तेल्लनदेमन बसमुनं वेट्टिन......
पडि पडि२ [।।]

1.* The Brahmanas, under whom the grants were made in favour of the god, Bhīmeśvara, were entitled as *Bhaṭṭopadhyāya*.It is a compound word containing *Bhaṭṭa*,and *Upadhyāya*. Formar is a general title of the Brahmanas. But, the later, namely *Upādhyāya*, is only used by *Gurus* and *Acharyas*. In *Dharmaśāstras* we find the definition of an *Upādhyaya* as follows:—" शंखः :- भृतकाध्यापकोयस्तु स उपाध्याय उच्यते ". This title was born by Brahmanas who used to teach the *Vedas* and *vedāṅgas*. Manu defines an *Upādhyāya* from a *Guru* or an *Acharya* as quoted below :—

निषेकादीनि कर्माणि यः करोति यथाविधि ।
संभावयत चान्नेन स विप्रो गुरुरुच्यते ।।
उपनीयतु यश्शिष्यं बेदमध्यापयेद्विजः ।
स कल्पं सरहस्यं च तमाचार्य्यं प्रचक्षते ।।
एक देशं तु बेदस्य वेदाङ्गान्यपि वा पुनः ।
योऽध्यापयति बृत्यर्थं मुपाध्यायस्स उच्यते ।।"

(Vide बैद्यनाथ दीक्षितीयै स्मृतिमुक्ताफल गुर्व्वादि निरूपणम् Telugu Edition of 1882, pp. 79).

2. Permāḍideva, whose title was Ulaguyyavandda, had a queen called pallavs-mahādevī. Their son is peddā-Jīyana (or Baḍa-Jenā) Choḍagaṅga. His name is found in an inscription at the entrance door-wall in the temple of Kedāreśvara at Bhubaneswar,

No. 243

The Pillar inscription of Rellivalasa (Viziangaram Taluk)

S. 1075

[Scpt : Tel. ; Lng : Tel.]

S. I. I. Vol, X, No. 707 ; *A. R.* No. 368 of 1905.

१. स्वस्ति [।।] समर मुखानेक रिपुदर्प्प म-
२. र्द्दन भुजबल पराक्रम परम माहे -
३. स्व(श्व)र परमभट्टारक महाराजाधिराज रा -
४. ज परमेस्व(श्व)र गंग्गान्वयावलंबनस्तंभम -
५. श्रीमदनंतवर्म्म देवर प्रवर्द्धमान
६. विजयराज्यसंवत्सरंवुलु ८ स्नाहिं शक
७. वर्षंबुलु १०७५ नेण्टि मकर क्रि(कृ)६ यु गुरु -
८. वारमुन (2) नरनारवीट (3) एरुद पंप्पुन तालंड -
९. पंड्रेण्टिलोनि तटाान वलय चुट्टुन भूमिन -
१०. मस्तायमुलुकोरु अंत्तरय अभनबायमु -
११. लु कलपकिलञ्च अलुगु बेंलुपबदि सेनापति -

1. This inscription is found on a pillar, lying near a thrushing ground towards the S. W. of the village of Rellivalasa in the Vijianagram taluk (Visakhapatna district)
2. The corresponding date is the 7th January, 1154 A.D, Thursday
3. Naranaravita seems to be a village in Erada-pampu which was a Division of Talanada-tweve and a revenue division of Kalinga.

१२. कानिकि लोपुगा निंदुल चोलगंगमाधवदेवर (4)
१३. हुवि॰ वलिश्च(च्चे)नलकु निगुडिंगोलि बेडिसानुल -
१४. कु वाद्यकारुकु पूजारिवड्डुवुलु (5) वेरसिन प्र -
१५. क्रिति जीत बुत्तलकु अ(आ)चंद्रार्क्क स्थाइ(यि)गा उत्तरा -
१६. यण संक्रांति नांडु वंशधाराांदी तीरमुन वी –
१७. रभद्रीश्वरदेवर सन्निधानमुन (6) श्रीकामार्न्नव -
१८. देवर श्रीभुजवर्द्धनगा राचमरुंदि (7) अरुसगो =
१९. ॰ड्लराबुत (8) तम सर्व्व(र्व्वो)[भ्य]त्तर मैन जीत वड्डुलो
२०. पलु राच(ज)धर्म्म बुगा धारापूर्व्वकमु सेसि ईच्चिति -
२१. मि [॥] दीनि नेव्वरेनि नड्प वक्रम्बु सेसिनवारु गंगकरुत

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4. The name of the deity is Cholagaṅga-Mādhavadeva. The same deity is also called by the name Cholagangesvaradeva. It is necessary to point out here that many vishnu images, after Rāmānuja, were named as Mādhava. A large number of images bearing the name of Madhava have been installed in the district of Puri and in central-Orissa.

5. The words *Pujari* and *Vaḍuvu* attracts our attention. The word vaḍu (वड्डु) is still used in the temple of Jagannātha which was built by hoḍagaṅga after he captured Utkala. *Vaḍu* is also a title used by the *Pavḍās* in the Liṅgarāja temple of Bhubaneswar. The word *vaḍu* was derived from *vaṭu*, and it was moulded according to the Prakrita language, then used in Orissa.

6. The river Vamśadhārā flows through Mukhalinga and drains into the sea at Kalingaptam in Srikakolam district.

7. The word 'Rāchamarundi' may be read as 'Rājamahendri' which is the name of a town situated in the E. Godavari Dt.

8. "Rauta" was a dignified title in Orissa, which was used by Choḍagaṅga and Aniyankabhīma.

२२. वेइ गबुलल बधिइ ञ्चिन पातकमुनं बोदु -

२३. रु[।।]दीनि बद्ध नगा नड़िपिनबारु विष्णुलोकमु (9) बासुल [।।]

9. Vishṇu-loka means Vaikuṇṭha.

" तत्पुरे चतुरात्मा त्त शेषशायीच केशवः ।
विष्णुलोकस्थितिं त्यक्त्वा ध्रुवं बध्नाति सन्निधिम् ।।"

(राजतरङ्गिणी 4-507)

A detailed description regarding the attainment of Vishṇu-Loka is found in the Vrahmavaivarta-Purāṇa, Prakriti-khaṇḍa, 24th Adhyāya.

No. 244

The pillar inscription of Rellivalasa (Vizianagram Taluk)

S. 1075

[Scpt : Tel. ; Lng : Tel]

S. I. I. Vol. X, No. 708 ; *A. R.* No. 370 of 1905.

१. स्वस्ति [।।] श्रीशकाब्दंवुलु
२. १०७५ नेण्टि मीनमासमु -
३. न अमाबास्य(स्या)यु सोम -
४. बारमुन (1) श्रीमदनंतवर्म्म -
५. देवर प्रवर्द्धमान बिजयरा -
६. ज्यसंवत्सरंवुलु ८ श्राहि -
७. नि एरुदपंप्पुन तालांड़ (2)
८ चोलगंग्गमाधवदेवरकु [को -
९. डकु(3)ल मा] गमनायकुनि कोड्कु एरपो -
१०. त नायकुंडु अ(आ)चंद्राक्कं स्था -
११. इ(यि)गा नखण्ड दीपमुनकु तम अ -
१२. म्म एरकम पेरु सेप्पि ईरि(दि) -
१३. बसमुनं बेट्टिन मा ५ ईदीप -
१४. मु नड़पिनबारु पुन्यमुनं बो[ं]
१५. द्दुदुरु नड़पक नडुम बि -
१६. ड्रमु सेसिनबारु महापा -
१७. तकमुनं बोदुरु

1. The corresponding date is the 15th March, 1154 A.D., Monday,
2. For Tālaṇḍi see No. 227.
3. The word within braket "कोडकु" (son), as suggested by the Govt. Epigraphist, conveys no meaning. Because, the same word is followed after 'नायकुनि'. So, it must be the name of a man.

No. 245

Mukhalinga *

S. 107[6]

[Scpt. Tel ; Lng : Tel.]

S. I. I. vol. V, No. 1059; *A.R.* No. 192 of 1896;

Rangacharya's Vol. I, P. 703, Ganjam, No. 343

१. स्वस्ति [।।] श्रीमदनंतव -

२. र्म्मदेवरु(र) प्रव[र्द्ध]मान विज -

३. यरा[ज्य] संवत्स[र] ६ (1) [आ]हि एंडु -

४. रेण्डु(ण्टि) स(श)का(क) वरुषंबुलु १०७[६]गु नेण्टि

५. मेषसंक्रांति(2,निमित्यं त्तं)बुन

६. श्रीमधु[के]श्वर देवरंकु अ(आ)[त्रे]य गो -

1, The Government Epigraphist in the *S. I. I.* puts the *Srāhi* year as "6[7]" although he gives the Saka-year as "107[6]", *i.e.* when Anantavarma–Kāmārnava was the king. He ruled only from 1147–57 A.D., (Vide App–II) which correspond to the Saka–years from 1069–79. So, if this grant is issued in S. 1076, then the corresponding *Srāhi* must be 9 instead of 67; because, the king's 9th *Srāhi* starts from 22-8-1154 A. D. or S. 1076. (Vide *Appx–II*).

2, The corresponding date is the 25th March, 1155 A.D.

७. त्रुंडु बुडुमूरि [दामि]नायकु (3) कोड्डु -

८. कु श्रीचोडुगंग्गदेवर मव[ ]तिपुर वा[डनि] (4) . क

९. काम म्राविड्डियचीयमं –

१०. डुघट्टु वेलिनायकमुनु पै . लरस्न

११. नायकमुनु गो[ड्रा]लि पंड्रंडु स.ह -

१२. न . .

3. For Buḍumūri-Nāyaka see No. 155 above.

4. Avantipura-vāḍa seems to be a town in Kaliṅga.

No. 246

Mukhalinga *

S. 1077

[Scpt. Tel ; Lng : Snsk.]

S. I. I. vol. V, No. 1109; *A.R.* No. 238 of 1896;

Rangacharya's Vol. I, P. 707, Ganjam, No. 389

१. शाकाब्दे मुनिशैलखेन्दुगणिते

२. प्रासादखंडम्मुदा दीपं श्रीम–

३. धुकेश्वराय द्विभवे नेत्रत्रयोद्भा -

४. सिने [।] मेषंभानुमति(तो) प्रयाति

५ दिवसे जीवस्य (1) वैश्योत्तमा य -

६. स्या: पोम्मपना मा(2)

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* It is on the left door pillar of the entrance into the *asthana-maṇḍapa* of the temple of Madhukeśvara.

1. The corresponding date is the 25th March, 1155 A.D.

2. The record is not complete.

No. 247

Mukhalinga *

S. 1077

[Scpt : Tel. ; Lng : Tel.]

S. I. I. Vol, V, No. 1148 ; *A. R.* No. 270 of 1896;
J.A.S.B. Vol. LXXII, Pt. i, P. 112, No. 8; *E.I.* XXII, I.N.I. No. 1990;
Rangacharya's Vol. I, P. 709, Ganjam, No. 421.

१. स्वस्ति [।।] शकबरुषंबुलु १०७७ नेंट्टि
२. श्रीमदनंतवर्म्मदे –
३. वर प्रवर्द्धमानविजयराज्य -
४. संवत्स[र] १० श्राहि उत्तरायण सं –
५. क्रांति (1) निमित्य(त्त)मुन श्रीश्रनियं -
६. कभीमेश्वरदेवरकु त्रिज्जमणो -
७. [ति]मंडलिकुंडु तमम्म गंग -
८. म नायकुरालिकि श्रीपादमुलु
९. रंगान त्रित्तिगा त्रसादिंचिन मूंडु
१०. पुट्लु नेलयु ई देवर अखंडवर्त्ति-
११. दीपमुनकु धारापूर्व्वमु सेसेदीनि
१२. अ(आ)चंद्रार्क्क स्थाइगा नड़पि(पं)[ग] -
१३. लवारु [।।]

* It is on a slab, to the left of the second entrance into the central shrine of the temple of Bhīmeśvara.

1. The corresponding date is the 25th December, 1155 A.D.,

No. 248

Sri Kurmam *

S. 1078

[Scpt : Tel. ; Lng : Tel.]

S. I. I. Vol. V, No. 2113 ; *A.R.* No. 382-F of 1896.
J.A.S.B. Vol. LXXII, Pt.i, P. 112, No.7. *E.I.* XXI, I.N.I. No. 1091 ;
Rangacharya's Vol. I P. 695 , Ganjam , No. 261.

१. [स्वस्ति ।।] [शा]काद्ब्दंबुलु
२. १०७८ नेंडु श्रीमद -
३. नंतवर्म्मदेवर प्रवर्द्धमा -
४. न विजयराज्यसंवत्स [११]
५. श्राहि विषुम[ब]संक्रांति नि[मि] -
६. [त्त]मुन (1) श्रीपू(र्ण)क्षोटि (2) श्री -
७. कूर्म्म स्वामिदेवरकु पांचो -
८. . एरकम नायकुरालि कू -
९. तुरु चेज्जमनायकुरा -
१०. लु पेट्टिन अखंडवत्ति(र्त्ति)दीप[मु]
११. १माड ५ [।।]

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* It is on a slab to the right side of the southern entrance into the *Bhoga-Maṇḍapa*, east face, of the temple of Madhukeśvara.

1. The corresponding date is the 24th March, 1156 A.D. The Government Epigraphist in *A.R* records the date as "Saka 107X, 9th year", and Rangacharya writes "S. 1071, fourth year". Both are incorrect. Similarly in *S. I. I.* the *Srahi* is given as "9–" for "11". The 11th *Srāhi* of kāmārnava starts from 29-8-1156 A. D. in Saka 1078.

No. 249

Mukhalinga *

S. 1078

[Scpt. Tel ; Lng. Tel.]

S.·I, I. Vol. V, No. 1131; *A.R.* No. 256 of 1896 ; Rangacharya's Vol. I, P. 708, Ganjam, No. 407.

१. स्वस्ति शकबरुषंबु -
२. लु १०७८ नेंटि उत्तरा-
३. यण संक्रान्ति (1) निमित्त -
४. मुन श्रीमधुकेश्वर -
५. देवरकु सेट्टिवाड एर -
६. पोतनायकुनि कन्न -
७. म नायकुरालि कू -
८. तुरु मुदिसेलि (2)
९. मांकम -
१०. नायकुरालु [वे]-
११. ट्टिन अखंडदीपमु -
१२. लारिंट्टि माडलु ३० [॥] (3)

* It is on the right of the south entrance into the आस्थानमण्डप of the temple of Madhukesvara.

1. The corresponding date is the 25th Dec. 1156 A. D.
2. For the origin of the word 'मुदिसेलि' or 'मुदुसुलि' see No. 85 above.
3. For six lamps 30 *Maḍas* are given. So, to burn each perpetual lamp, five *Maḍas* (of gold ?) were required.

No. 250

Sri Kurmam *

S. 107[9]

[Scpt : Tel ; Lng : Tel.]

S. I. I. Vol. V, No. 1326 ; *A. R.* No. 384-A of 1896.

१. शकाब्दंबुलु १०७६ नेंडु श्री -
२. मदनंतवर्म्मदेवर (1) प्रवर्द्धमा -
३. नविजयराज्यसंवत्सरं -
४. बुलु १[१] श्राहि (2) महाद्वाद[शि] (3) निमित्त -
५. मुन श्रीकूर्म्मस्वामिदेवरकु निंडु -
६. लमुं जमनायकुरालु कूंतुरु
७. वन्ननन्नम नायकुरालु बेट्टिन अख -
८. ंड्वर्त्ति दीपमु १ म(मा)[ड़] ५ [।।]

* It is on a pillar at the left side of the first entrance into the central shrine in the temple of Sri Kurmam.

1. The king Anantavarman, referred to in this record, is no other than Anantavarma-Kāmārnava, the first son of Anantavarma-Choḍagaṅga.

2. The Government Epigraphist in *S. I. I.* reads " 1(9) श्राहि " for "1[1]श्राहि". As Kāmārnava's *Srahi* commenced from 1147 A. D., the 11th *Srahi* will correspond to Saka 1079 or 1157 A.D. (Vide *Appendix-11*).

3. The 'Maha-Dvādaśī' is same as the 'Utthāna-Dvādaśī' which occurs on the 12th *tithi* of the bright-fortnight of *Kartika*.

No. 251

Markandesvara temple (Puri) *

S. 1075

[Scpt : N.I. type ; Lng : Snsk. & Oriya]

Read by the author.

१. श्रीमत राघवदेवस्य प्रवर्द्धमानविजयराज्ये सम्वत् ३ (1) श्रीमार्कण्डे -
२. [स्व]रदेब . . . . इ कर बड़ि पण तिनि . . . दिप बारह
३. . . . . करै गृही कुष्टह सहस्र गो सह
४. . . . .

* The text of this inscription has not yet been edited.

1, Rāghavadeva is the second son of Choḍagaṅga. This is the first known record of Rāghavadeva who styled as 'देवीदास रणरङ्क राघव-चक्रवर्त्ती' in Sakāvda 1091 (1169 A.D.) in No. 261 above.

No. 252

The pillar inscription of Rellivalasa (Vijianagram Taluk)

S. 108[1]

[Scpt : Tel. ; Lng : Tel.]

S. I. I. Vol. X, No, 709 ; *A.R.* No. 371 of 1905.

१. स्वस्ति [॥] श्रीशकवर्षंबु -

२. लु १०८[१] नेंटि श्रीमदन -

३. तवर्म्मदेवर प्रवर्द्धमा -

४. नविजयराज्यसंवत्स -

५. रंबुलु [७] श्राहि (1) कन्य शु -

६. क्ल १० वुधवारमुन (2) [ए] -

७. रुदपंप्पुन तालांलि(डि) चो -

८. लगंग्गमाधवदेवर गु -

९. डिस्थानापति (3) तनमु कड -

---

1. This king should be identified with Anantavarma-Rāghavadeva, the second son of Anantavarma-Choḍagaṅga.

2. The corresponding date is the 23rd September, 1159 A. D. Wednesday. The Government Epigraphist gives the date in *A.R.* as "S. 108[2]". But, it should be Saka 1081.

3. The temple of Cholagaṅga-Mādhava was in Tālaṇḍi-Division which was in ~~the~~ modern Vijianagram taluk. Probably, the pillar on which the present inscription is incised, was originally a part of the temple of Cholagaṅga-Mādhava.

१०. पाक पुरुषोत्तमभट्लकु
११. ईयय कोड्कु ग्विद्वज्जन प्रि -
१२. य ब्रह्मारायनिकि . .
१३. टुल नागमनायकुनि कोड्कु
१४. एरुपोतनायकुडु . देव -
१५. र दिव्य सन्निधानमुनंदु अ(आ) -
१६. चंद्रार्क्कस्थाई(यि)गा धारापूर्ब्बक -
१७. मु सेसेनु . दीनि कहितमु तल -
१८. चिना(बा)रु गंगकरुत बेड्क(ग)-
१९. ई(बि)लल वधसेसिनारु [।।]

No. 253

Sri kurmam *

S. 1083

[Scpt. Tel ; Lng : Tel.]

S. I. I. vol. V, No. 1336; *A.R.* No. 386-H, of 1896.

१. [सिद्ध*] (1) शकाब्दंबुलु १०८३[ने][एिट] (2)

२. श्रीमदन*(न)न्तवर्म्मदेवर [प्र] -

३. वर्द्धमान विजयराज्य स[*ब] -

४. त्सरंबुलु ८ श्राहि मक[र श्र] -

५. मावास्य(स्या)यु बुधवार [सु] -

६. न सूर्य्यग्रहण (3) निमि [त्तमु] -

७. न श्रीकूर्म्मस्वामिदेव[रकु]

८. पेनंगोट्टि सूरपसेट्टि तन[त] -

९. [ ]ड्रि कुप्पसे[ट्टि] कि तन तल्लि पं[ड] -

१०. मकु श्रद्रि(ट)[ष्टा]र्थमुना ना -

११. चंद्रार्क्कमुन कु*गा वेट्टि[न][श्र] -

१२. ख[एड वर्त्तिदीपमु [श्रोक्क*एट] -

१३. वेट्टिन माडलु [५] [॥]

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* It is on a pillar left to the first entrance to the central shrine in the temple of Srikurma.

1. Expressed by a symbol.
2. The Government Epigraphist has not filled up the damaged letters at the end of each line upto the 7th line; and also he reads "1084......" for "1083[[नेएिट]"
3. The grant was made in S 1083, in the month of Makara, when there was a solar-eclip e on Wednesday. It corresponds to the 17th January, 1162 A D., Wednesday. The solar-eclipse occurred in the *Magha–Amavāśya* of śakāvda 1083.

No. 254

Sri Kurmam *

S. 1083

[Scpt : Tel. ; Lng : Tel.]

S. I. I. Vol, V, No. 1340 ; *A. R.* No. 386-M. of 1896.

१. [सिद्ध'] (1) शाकाब्दंबुलु १०८३ (2)नेंडु
२. श्रीमदनन्तवर्म्मदेवर प्रवद्ध -
३. मानविजयराज्यसंवत्स[र] [९]
४. श्राहि मकर श्रमावास्यगु बुधवा -
५. रमुनु सूर्य्यग्रहण निमित्तमुन (3) श्री -
६. कूर्म्मस्वामिदेवरकु चोडगंग्गनाय -
७. कुडुनु बीरि पेंडलमु प्रोलमनाय -
८. कुरालुनके तम कोंडकु सोमना[ई]नि -
९. कि नद्रि(द)ष्टार्त्थमुगा नाचंद्रार्क्कमु -
१०. नकु' वेट्टिन श्रखंडवर्त्तिदीपमु १ ॥
११. माडलु ५ [॥]

* It is on the same pillar where the no. 253 is.

1. Expressed by a symbol.
2. The Govt. Epigraphist reads "1074" for "1083".
3. The gift was made on the occasion of a soler eclipsewhich falls in the month of Makara. It corresponds to the 17th January, 1162 A.D.
4. 'चोड़गङ्गनायक' might be a title of the father of the donor. Or he might be a Nāyaka or village-head, appointed by Choḍagaṅgadeva.

No. 255 - A

Lingaraja temple
(Bhubaneswar)

S. [1084-5]

[Scpt : N. I. Type ; Lng : Snsk & Oriya]

Edited by the author in *O.H.R.J.* Vol. V, No. 4, pp. 179-82

१. स्वस्ति श्रीराघवदेवस्य प्रवर्द्धमान . . . . . .
२. सु दि१० बारे बुद्ध(धे) श्रीकि(की)र्त्तिवासेश्वरस्य प्रि(प्री)तये मेडमदे[व्या]
३. चदाद्याव[द]खण्ड(ण्डा)त्तवर्त(र्त्ति)स्या (1) मातापितरो (2) कोमिनायक-
न्‌ कृ -
४. ति(त्ति)वासेस्व(श्व)[र]स्य प्रीतये दीपं दद्याता(त्) ॥ कु(कू)र्मपाटक प(प्र)व-
५. र साधुप्रधान जयदेव (3) समवाय (?) देवधर ग्राम दासपुर स्रेठि (4)
६. हस्तान् क्रीता वाहेड़ाखण्ड क्षे(त्रे)त्र सर्ब्ब कीर्त्तिवासेस्व(श्व)राय धी[ला] [॥]

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1. Read दखण्ड़ाख्यवर्त्तिवा or दखण्डवर्त्तितस्या
2. Read मातापितृभ्यां.
3. The name साधु प्रधान जयदेव tempts me to link him with the great poet Jayadeva of the Gītagovinda fame. He was living in Sri Kurmam which was a religious centre of Vaishṇavism of Rāmānuja School. The head of the temple for a long time, was the *guru* of the Gaṅgā Kings of Orissa.
4. Read श्रेष्ठी

No. 255 - B *

Lingaraja temple
(Bhubaneswar)

S. [1084-5]

[Scpt. N.I. Type ; Lng. Snsk & Oriya]

Edited by the author in *O,H,R,J.* Vol. V. No. 4, pp. 179–82 ff.

१. स्वस्तिः [।।] स(श)कबरीसं (1) नवई(में) स्राहो कुम्भ पुर्णिम(मा) गुरु -
२. स्य (2) दिवाकर पू(पु)त्रो आचनप्रधानी श्रीकी (3) . . [श्र] -
३. खण्डोदो ग्रामे चन्दनसमाई (4) आदी(दि)त(त्य)क
४. र राउल गोचरे भूमी वा ७ (5)

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* The inscription is a continuation of the previous one.

1. Read शकवर्ष. But, the date is not mentioned.
2. If the 9th Srāhi of Rāghavadeva (whose name is given in the previous inscription) then the corresponding date will be the 21st February, 1163 A.D., Thursday.
3. श्रीकी may be read as श्रीकीर्त्तिवासेश्वराय
4. The compound word चन्दन-समाइ may be taken as a mixture of चन्दन and समाइ the latter being a Prakrita form of समये.
5. " वा ७ " Probably indicates "वाटि ७" The term 'वाटि' is still used in Orissa for measurement of lands.

No. 256

Mukhalinga *

S. 1085

[Scpt : Tel ; Lng : Tel.]

S. I. I. Vol. V, No. 1114 ; *A. R.* No. 243 of 1896;

Rangacharya's Vol. I, P. 707, Ganjam, No. 394.

१. स्वस्ति [।।] शकवरुषमु -
२. लु १०८५ गु नेंटि क्रि(कृ)ष्ण च -
३. तुर्द्दसि(शि) बुधवारमुना[ ]डु
४. उत्तरायण संक्रान्ति (1) निमित्त -
५. मुन श्रीमधुकेश्वरदेव -
६. रकु अ(आ)चंद्रार्क्क स्था[यि]गा अ -
७. खंण्डवर्त्तिदीपमुनकु प –
८. रत्नग्राम माकिनायकु –
९. नि कोडुकु पुरवरि मार्वि –
१०. ड़ि [ना]यकुडु नकरपुवा -

* It is on the right door pillar at the entrance into the आस्थानमण्डप in the temple of Madhukesvara.

1. The corresponding date is the 25th. December, 1163 A. D, Wednesday.

११. ड (2) उत्तरसीम(मा)लो सहवासि

१२. सूरंपोतु त्रा(द्दा)विंचिन गुं –

१३. ड़ानकु पडुमटि बलान

१४. इरुबदि रेंडु जेन -

१५. कोल (3) वु(पु)ठ्ठें डु भू -

१६. मि ई दीपमुनकु आ .

१७. [ग]लारुगा बिलिचिपेट्टि [।।]

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2. The place 'नकरपुवाड' is mentioned in many inscriptions. It is the same as 'नगरपुवाड' 'नकर' नगर', 'कलिङ्गनगर 'कलिङ्गाबनिनगर'etc. which place has been identified with the Srikakulam district.

3. For details regarding the 'Kola' see No. 236 *foot-note 3* above.

No. 257

Lingaraja temple
(Bhubaneswar)

S. 1087

It is read by the author.

१. . . . . शा[का] -
२. [हे] नगनागखेन्दुगणी(णि) [ते] (1)
३. हयुखिने सोमस्य प्रा . .
४. स सुभगः श्रीभीमदेवो
५. ता स्वस्य पुरत पुन्य(ण्य)फल
६. कीर्त्ती(र्त्ति)बासायवै तव भक्ती
७. . . . कसुमनाः प्रा[दा] -
८. . . ।। तत प्रदायं [।।]

1. The date is S. 1087 or 1165 A.D.

No. 258

Lingaraja temple
(Bhubaneswar)

S. [?]

[Scpt : N. I. Type ; Lng : Snsk & Oriya]

Read by the anthor from original

१. [सिद्ध] स्वस्ति [॥] ईति भगवत्द्युभबोत्तम(1) पुत्र[:]
२. चतुःसागरपर्यन्ता(न्त्यु)र्विव(र्ब्बी)पति[:] सकल
३. बद्धजनालंकृतराहुः श्रीभीमदेवा (2) त्ते(स्यो) -
४. . . माता .... तष ..

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1. Read भगवद्युद्भबोत्तम or भगवत्युद्भबोत्तम
2. Who is this Bhīma is not distinguishable owing to absence of date in the record. But, in the previous record we find a date as "शाकाब्दे नगनागखेन्दु" or Saka 1087 which falls in the 12th–13th *Srahi* of Rāghavadeva As Bhīmadeva is a monarch and used the title of 'चतुः सागरपर्य्यन्त्युर्ब्बीपतिः' I think he might be the Chālukya Bhīma of Veṅgī, with whom the Gaṅgas had matrimonial and political relationship.

No. 259

Draksharam *
(E. Godavari district)

S. 1088

[Scpt. Tel ; Lng : Snsk & Tel.]

S. I. I. vol. IV, No. 1052; *A.R.* No. 217-A. of 1893.

१. . . . .

२. कलिंगगकुल . . . . पतिं जित्वा . या . . .

३. [न्वि]चखान नाम [स]द्यशस्तंभं जयस्योचितं प्रख्यात . .

४. रैक भैरव इति प्रोद्दाम गंगगान्वये । [१]तस्य प्रियाभून्मे . . .

५. सुशीला या चोडदेवीति मु[वि]प्रसि[द्धा] [।]पद्मेव शौरैगिग(गिं)रिराज पुत्री . .

६. रिव प्राप्तगुणा सुरूपा । [२] शाकाब्दे बसुनागखेंदुगणिते पुस्ये -- .

७ दशी बृषे मासे (1) सेयमनंतकीर्त्तिनिलयाधर्म्मोर्थ्थमुद्यन्मु . . .

८. आचंद्राक्कमखण्डमुज्वलमदाद्दीपं स्थिरं शूलिने

९. द(द्रा)क्षारामनिवासिने भगवते भीमेश्वरायादरात् [१३] श -

१०. क वर्षबुलु १०८८णिट श्रीराजराजदेव दिब्यरा -

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* It is on the west-wall, and in between the first and second pillars of the temple of Bhīmeśvara.

1. The *tithi* is not clear. The last three letters are "द्शियु". It may be read as "एकादशियु" or "द्वादशियु" or the 13th and 14th *tithis*. But, as the grant is issued in Wednesday, the corresponding date may be taken as the 18th Jan. 1167 A.D.

११. ज्य संवत्सरंबु (2) . . .
१२. दशियु बुधा(ध)बारमु . . . . चो -
१३. डगंगदेवनि चोडमहा[दे]वि श्रीभीमेश्वर मह़ा -
१४. देवर किलरमुनबोलु नल्बुरु बु(बु)एटगा मूएडबु
१५. नडवुन पुष्पाकसूरनि बसमुन वेट्टिन कुलोत्तुंग -
१६. माडलु (3) पदिएटनैइन्वयेड्लु ५० (4) गोनि यच्चु
१७. त्रिभुवनंकुस ने[तिमा]न १ लिखितं पेद्दनार्य्यः (5)[॥]

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2. Rājarāja, mentioned in this record, might be a local king of the E. Chālukyan-family.

3. *Kulottuṅga-māḍa* is the name of a coin which was in vogue in the country of Veṅgi introduced by Kulottuṅga-Rājendrachoḍa.

4. 50 *aḍḍas* of ghee is recorded for supply to burn a perpetual lamp in the temple. The word 'अड्डा' is derived from the Sanskrit 'आढक'.

5. This Peḍdanāchārya is not the author of *Kavyalamkārachūḍamaṇi* whose authorship goes to a Peddanāchārya of the 15th century A.D.

No. 260

Lingaraja temple
(Bhubaneswar)

S. [10]89

[Sept. Tel ; Lng. Tel]

Read by the author from the Original.

१. [सिद्ध'] (1) शकवर्षमुलु १०[८६]पुष्य'(८१)य(यु)
२. सु(शु)क्ल ८यु गुरुबार (2) मुन
३. श्रीकीर्त्तिबास देवरकु . . .
४. गा(आ)त्त्रेयगोत्र कलिंगाधिपति [श्री]
५. चोडगंगदेवर अं'त्र (3) व –
६. विलि(4)वरीश्वरु'एडु
७. पमु सपक(कु)लं[बु]
८. सर्पणपुर लोग
९. देवपुर . . .

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1. Expressed by a symbol.
2. The corresponding date is the 21st December, 1167 A.D., Thursday.
3. The word 'अन्त्र' is a *Prakrit* form of 'अन्तर' or extrication. It is generally used in some royal families in Orissa. A son, in the kshatriya race, who borns through a concubine becomes progenetor of an *Antara*-branch of kshatriyas of a parental stock.
4. This record is an evidence to prove that the family of Bobbili-rāj happens to be an *Antara*-line, started from Choḍagaṅga.

No. 261

Sri Kurmam *

S. 1089

[Scpt : Tel. ; Lng : Tel.]

S. I. I. Vol. V, No. 1341 ; *A. R.* No. 386-N. of 1896.

१. स्वस्ति [॥] शकवर्षमुलु १०८६ गु -
२. नेंट श्रीमदनन्तवर्म्मदेव -
३. र प्रवर्द्धमान विजयराज्य -
४. सं[ ]वत्स[र] १[४] श्राहि (1)युत्तराय -
५. न(गा)शं(सं)क्रांति (२) 'निमित्तमुन . [पू] -
६. र्न्न(र्ण)कोटि (3) कूर्म्मस्वामिदेव
७. कु केमिडि (4) . . प्रहर .
८. शिंगग एरि [पोत]नायकु[नि] को -
९. [डुकु] कप्पमनायकुण्डु पेट्टि -
१०. न अखंडवर्त्ति दीप १ण्टि मा[ड ५] [॥]

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* It is on a pillar to the left of the first entrance into the central shrine of the temple of Sri-Kurmam.

1. The first year of Anantavarman *alias* Raghavadeva started in Sakāvda 1080. So, in S. 1089, *Uttarāyana-Samkrānti*, although his regnal year is counted as 11, the *Srāhi*-year must be 14. But the Government Epigraphist in *S.I.I.* gives the *Srāhi* as 1[0] for 1[4].

2. The corresponding date is the 26th December, 1167 A.D.

3. For Purnnakoti see *foot-notes* in Nos 183 & 188 above.

4. 'केमडि' is a corrupted form of 'किमिडि' which is mentioned in No. 15 above. See also *f.n.* at page 20.

No. 262

Sri kurmam *

S. 1091

[Sept : Tel ; Lng : Tel.]

S. I. I. Vol. V, No. 1330; *A.R.* No. 386-B of 1896.

१. स्वस्ति [।।] शकबरुषंबु -
२. लु १०९१ श्रीमदनंत -
३. बर्म्म देवीदास रणरंगराघव -
४. चक्रबर्त्ति (1) बिजयराज्य स -
५. ंबत्स[र] १७ स्नाहि ब्रि(वृ)श्चिक
६. सु(शु)क्ल महाद्वादशिशु सो -
७. मवारमुन (2) यंडुम
८. कूंत्तुरु मुदुसलि (3)

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* It is near the No. 260 above.

1. The title "रणरङ्ग राघव चक्रवर्त्ती" used by Rāghavadeva is a peculiar one. No Gaṅga-king has ever used this type of title in his *praśasti*.

2. The corresponding date is the 3rd November, 1169 A.D. Monday. The occasion of the grant is Mahā-dvādaśī or Utthāna-dvādaśī, which occurs in the 12th *tithi* of the bright-fortnight of Kārttika.

3. For *Muduseli* see the *F.N.* in No. 85 (p 96) above.

९. श्रीयादेवि नायकुरा -
१०. लु श्रीकूर्म्मस्वामिदेव –
११. रकु अ(आ)चंन्द्रार्क्क स्थाइ(यि) -
१२. गां वेट्टिन अखंण्डवत्ति(र्त्तिं)–
१३. दीपमु सालिवें ड़ा(4)नवारु
१४. नडपंग्गलवारु [।।]

4. Saliveṇḍā may be identified with the modern Salihuṇḍam near Srikurmam and on the bank of the Vanśadhārā river in Srikakulam district.

No. 263

Sri Kurmam *

S. 1092

[Scpt : Tel. ; Lng : Tel.]

S. I. I. Vol. V, No. 1331 ; *A. R.* No. 386-C of 1896.

१. स्वस्ति [।।] शक वरुषंबुलु
२. १०९२ नेण्टि श्रीमदन -
३. न्तवर्म्म देविदास रण -
४. रंग राघव चक्र -
५. वर्त्ति (1) विजयरा -
६. ज्य संवत्स[र] १८ श्रा -
७. हि तुला [शु]क्ल महा -
८. द्वाद[शि] (2) निमित्य(त्त)मुन
९. श्रीकूर्म्मस्वामिदे -
१०. वरकु वेश्राव[णि]पे -
१ . लमु अडुनचि श्र श्रा) -
१२. च[ ]द्द(द्रु)क(का)लमु नडुप
१३. पु पेडे अखंडव -
१४. [र्त्ति] दीपमु वो(मो)क्क[ ]टि १ माडलु ५ [।।]

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* It is close to No. 261 above.

1. A king named Vīra Rāghava Chakravarti was reigning in Kerala and he was the son of one Vīra Kerala Chakravarti (Vide *E I.* IV, P. 295 ff). According to Venkaya, Rāghava Chakravarti of Kerala is attributed to about 1300 A. D. on palaeographical grounds.

2. The corresponding date is the 23rd October, 1170 A.D. Friday.

No. 264

Aniyankabhimesvara temple (Mukhalinga *)

S. 1092

[Sept. Tel ; Lng. Tel]

S. I. I. Vol. V, No. ; 1143 *A.R.* No. 266 of 1896;

J.A.S.B Vol. LXXII, Pt. i, pp. 113-4,No. 1; *E.I.* XXI, I N.I. No. 1092;

Rangacharya's Vol. I P. 700 , Ganjam , No. 417.

१ स्वस्ति [।।] शक वरुषं बु -

२. लु १०९२ गुनेंटि श्रीमद् -

३ न ंतवर्म्मदेवर प्रवर्द्धमान वि -

४. जयराज्य संवत्स[र] २ आहि (1)

५. दक्षिणायन संक्रान्ति (2) निमित्य(त्त) -

६. मुन श्रीअनियंकभीमेश्व -

७. रदेवरकु सोमिनायकु सू -

८. रमनायकुरालि कोडु -

---

* It is on a slab, right to the southern entrance into the *Asthana-Mandapa* in the temple of Aniyankabhīmeśvara.

1. The 2nd *Srahi* of Anantavarma is S. 1092. It shows that he is Rājarājadeva II, the third son of Choḍagaṅga. The Government Epigraphist in *S I.I.* puts the *Srahi* as 3. But, it must be 2.

2. The corresponding date is the 27th June, 1170 A. D , Saturday. This is the year when his (Rājarāja's) predecessor, Rāghavadeva, ended his rule.

९. कैन नकरपुबाड पुर -
१०. परि कामन पेट्टिन भूमि दी -
११. प १ रिटकि लोकांडु ग्य(र्य)गड्ड पडु -
१२. मटि पोलमुलो तूर्पु नकु गड्ड -
१३. य सीम(मा) दक्षिणमुनकु पिड्ड गड्ड -
१४. पडुमटि रालु .
१५. उत्तरमुन कालंत्रान . पोलगह -
१६. सु ई चतुस्सीम(मा)लो वे . मु -
१७. पंद्द मु भूमि
१८. लेक्क पुट्लि १ न १० [॥

No. 265

Lingaraja temple
(Bhubaneswar)

S. 1094

[Sept : N. I. Type ; Lng : Snsk & Oriya]

Deciphered by the author from the original.

१. [सिद्धम्] (1) शकाब्द १०९४ शीमद्राजराजदेबर प्रबर्द्धमान विजयरा[ज्य] -
२. सम्वत ४ धनु(नु) कृष्ण ६ सोमवारे (2) श्रीउत्तरेश्वरदेबर [स्था] -
३. नापति तपःधन साम[बे]दी पादानां सोम . .
४. त तपोधन शैबाराध[क] राजगुरुबालकंच्छटि[का] -
५. केन (3) आरोपड़ा(4)ग्रामीय साधु प्रजाना नाएक छा -
६. . . . . : दीला समस्त
७. ग्रहणे सुबर्ण पञ्चमाढ । श्रीकीर्त्तिबास -
८. आचंद्राक्र्क पर्य्यन्त अखण्डदीपमिव . ब [॥]

1. Expressed by a symbol
2. The corresponding date is the 11th December, 1172 A.D., Monday.
3. One Balakañchhaṭika who was a Sāmavedin and Saiva-tapodhana and also the *Sthanapati* or the Superintendent of the temple of Uttareśvara, happened to be the *Rajaguru* or the *guru* of the king, Rājarājadeva II.
4. Aropaḍā may be identified with the modern village of Aḍapaḍā, which is about one mile to the south of Bhubaneswar Ry. Station.

No. 266

Sri Kurmam *

S. 1096

[Scpt : Tel. ; Lng : Tel.]

S. I. I. Vol. V, No. 1270 ; *A. R.* No. 373-G of 1896.

१. [सिद्ध] (1) शकवर्ष[ं] बुलु १०६६ नेण्टि श्री -

२. मदन ंत्तवर्म्मदेवर प्रवर्द्धमान वि -

३. जयराज्यसंबत्स[र] ५ श्राहि (2) मि[थु]न मा -

---

* It is on a pillar which stands to the left side of the 4th pillar in the second-row of the *Maṇḍapa* in the temple of Sri-Kurmam.

1. Expressed by a symbol.

2. The corresponding date is the 2nd June, 1174 A.D. Sunday. The Solar-eclipse, for which occasion the grant was made, occurred on the previous night. The Government Epigraphist reads "सम्वत्स ४ श्राहि". But, it should be revised as "सम्वत्सर ५ श्राहि" for the reason that Rājarāja came to the throne in S. 1092; and four years after this, his regnal year was 4 and the *Srahi*-year was five. M. M. Chakravarti says that Rājarāja ruled from S. 1087-1097. But, his 2nd *Srahi* occurs in S. 1003 as per No. 264 above. Therefore, his first regnal year must have commenced from S. 1092, in which year his predecessor Rāghavadeva ended his reign. The occasion of grant was considered to be a very pious one for the reason that the day, when the solar-eclipse had occurred, happened to be the day of *Vyatipāta-yoga*, as the *Nakshatra Ardrā* was associated with *Amavaśyā* and Sunday. (For the details regarding *Vyatipāta* refer, to App-IV above).

४. समुन श्रम(मा)वास्ययु नादिवारमुन
५. सूर्य्यग्रहण निमित्तमुन (2) श्रीकूर्म्म स्वा –
६. मिद्वरकु चंद्रधरदेवर द्वितीय्य(य) -
७. लक्ष्मीयैन प्रि(पृ)ति(थि)बि(वी) महा देवुलु तम ध -
८. र्म्मार्त्त(र्थ)मुगा नाचंद्र(द्रा)क्कंमु नड़पंगा वे -
९. ट्टिन श्रखण्डवर्त्तिदीपमुलु रे[ं]ण्टिकि -
१०. ंगा वेट्टिन सुरभिमाडलु (3) १० [॥]

2. 'Māḍa' is the general term of a coin used in Kaliṅga and the adjoining tracts. Here, the specific name of the coin is 'Surabhi-Māḍa'. We are not able to distinguish it with any other coin, then used in Kaliṅga. It is, however, interesting to note here that there was a family in the present Koraput district known as turabhivaṃśa. May be that Surabhi-Māḍa has link with the Surabhi-vaṃśa.

No. 267

Draksharam temple *
(E. Godavari district)

S. (?)

[Scpt. Tel ; Lng : Snsk & Tel.]

S. I. I. vol. IV, No. 1064; A.R. No. 226 of 1893;

Rangacharya's Vol. II, P. 727, Godavari No. 131

१.
२. . क्रब[त्तिश्री] राजराजदेवर (1) विज -
३. यराज्य संवत्स[र] ७ श्राहि विपु –
४. वु(त्र)संक्र(क्रां)त्ति निमित्तमुन श्रीभी -
५. मेश्वरमहादेवरकु कलु(लिं)ग्गलो –
६. नि गंग्गवाडि(2) मल्लिराजु पेट्टिन श्र -

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* It is on the 3rd pillar in the west-wall of the temple of Bhīmeśvara.

1. This Rājarāja might be a local king of the E. Chālukyan family.

2. Gaṅgavāḍi was an important seat of the Gaṅgas of Kaliṅga and also that of Mysore. Here, it is the city lying in Kaliṅga. The donor, Mallirāju, used the word 'Gaṅgavāḍi' as his surname. In several Gaṅga-inscriptions the following verse is mentioned, describing the richness of the city of Gaṅgavāḍi :—

धनकनकसमृद्धो गङ्गवाडि: प्रसिद्धः
सकलविषयभूत: स्वर्गवर्गोपभोग्य: ।"

(Vide O.H.R J. Vol. V, No. 1, pp. 7)

७. खण्डबर्त्तिलोहदण्डु दिवि १एट(ण्टि)कि
८. नाचंद्राक्कंमु नेयु सरिईंचु -
९. बारुगा देबर किलरमुन बोलु न -
१०. ल्बुरु बूण्टगा मोदलियड़बु -
११. न कापबोल चिंगनि बसमुनं बे -
१२. [द्रि]न इनुपण्डलु ५० एट(ण्टि)कि नि[त्य] -
१३. [प]डि गोलबंगल त्रिवु(मु)बनांकु -
१४. न १ लिखितं पे . .
१५.

3. The name of the donor is given by Rangacharya as Ganga-choda-Mallirāja, which is quite erroneous.

No. 268

Mukhalinga *

S. 1097

[Scpt : Tel. ; Lng : Tel.]

S. I. I. Vol, V, No. 1113; *A. R.* No. 242 of 1896; *J.A.S.B.* Vol. LXXII, Pt.i, P. 114, No.2. *E.I.* XXI, I. N.I. No. 1993; Rangacharya's Vol. I, PP. 707, Ganjam, No. 393.

१. स्वस्ति [॥] शक वर्षंबुलु १०९७ नेण्टि श्री -
२. मदनन्तवर्म्मदेवर प्रवर्द्धमान वि -
३. जयराज्यसंवत्स[र] ८ (1) आहि क -
४. कर्का(कर्क)ट कि(कृ)ष्ण ५ यु गुरुवारमु -
५. न (2) श्रीमधुकेश्वरदेवरकु सिं -
६. हपुरमुन (3) [व]णपति पेग्गंड -
७. तम तंड्रि रायपनायंडु तम त -
८. ल्लि रेकमनायकुरालि पेर अ(आ)चंद्रार्कस्थाइ(यि)गां
९. पेटिन अखण्डवर्त्तिदीपमोक्कंडु माडलु ए -
१०. नु ५ दींकि नकरगा(ग्राम) सूरम सेट्टु क्रिंदि भूमि
११. त्रिलिसि पेट्टितिमि [॥]

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* It is on the right-doorpillar of the left-entrance into the temple of Madhukesvara.

1. The Government Epigraphist in *S.I.I.* reads "संवत्स ४[८]" for "संवत्स ८".

2. The corresponding date is the 10th July, 1175 A·D., Thursday

3. Simhapura was the old capital of Kalinga, during the regime of the Māṭharas. For further details regarding Simhapura see my notes in Section I of Vol. I, Pt. ii above.

No. 269

Markandesvara temple (Puri)

Ś. 1098

[Scpt : Tel ; Lng : Tel.]

Read by the author from the original

१. [सिद्धं] स्वस्ति [।।] शक वरुषंबुलु १०९८यु... श्री .

२. . . . क्रु ११ गुरुबारमुन . . . . : .

३. कोड्डुकु . , . .

* This is a small inscription written in the Telugu language. It is believed that this language was recognised, equally with Oriya and Sanskrit, not only in Puri but also in the temple of Liṅgarāja at Bhubaneswar.

No. 270

Sri kurmam *

S. 110[0]

[Scpt : Tel ; Lng : Tel.]

S. I. I. Vol. X, No. 710; *A.R.* No. 363 of 1905.

१. [स्वस्ति ॥] श्रीशकवर्षंबुलु ११०[०]
२. . . . . . श्रीमदनंतवर्मदेवर प्रवर्द्धमा -
३. [नवि]जयराज्य संवत्सरंबुलु ११ (1)
४. उत्तरायण संक्रांत्ति निमित्तमुन
५. ....पंप्पुन नानादेसि त्रिक्रमगंगवीरपेंड्डयैन [भो -
६. गापुर]मुन वेन्नप देसटि कोडकु दसियाभरण नांडिसेट्टिक
७. . . सेटि येत्तिंच्चिन श्रीराजराज[जी]नालयमु(2)नकु राज्य -
८. राष्ट्रग्रामवर्द्धनगा देसिंड्डुड्ल अ(स)न्मतमुन वीरल अलमु तूप्पुं -
९. न वेट्टिन निवेद्यभूमि पुट्टि श्रोकण्डु उरि ईशान्यमुन अरुंडदीपमु -
१०. नकुं वेट्टिन गोट्लपुट्टि श्रोकण्डु अ(आ)चंन्द्रार्क्कस्थाइ(यि)गां वेट्टिरि [॥]

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* The inscription is on a stone lying at the centre of the village of Bhogapuram in Bhimalipatam taluk, in Visakhapatna district.

1. The corresponding date will be the 25th December, 1178. A.D. if the Sakāvda, mentioned in it, is 1100.

2. The Jaina temple is named as Rājarāja-Jinālaya. Probably, it was built under the aid of the Hindu king Rājarāja *alias* Devendra-varman who reigned from 1070-77 A.D

११. शाकाब्दे नभखेंदुचंद्रगणिते श्रीभोगपुर्य्यांप्रभुः श्रीमन्कन्नमना-

१२. यकं स्सुमतिमान् क्रि(कृ)त्वा[जि]नस्थापना[म्]तस्यागार मचीकर[सु]विलास [च्छै]लै(ले) .

१३. धाभासुरं रामाराममिरौ यथा [जि]नपदाब्जासक्तचित्त स्वयं [।।]

१४. स्वदत्तं परदत्तं वा य्यो(यो)हरेतु(त) वसुन्धरा['] षष्टि वर्ष सहस्राणि [विष्ठा] -

१५. यां जायते क्रि(कृ)मि [।।] ई धर्म्मंवुनकु बिघ्नमु ... नडंबडु -

१६. च्चिना पंचमहापातकुलु (3) । तम पेद्द कोडुकु कपालमुन गुड्डि -

१७ [चि]नवारु गग करुत वेड्गविललं बोड्डिचिन पापमु

१८. श्रीग्र विक्रादेविकि (4) निवेद्यमुनकु नागमनायकुरालु पेट्टिन

१९. [भू]मि वंड्डवड्लु एड्डुमु श्री [।।]

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3. For '*Pancha-mahapataka*' see *F.N.* in No. 232 at P. 262 above,

4. In the *Sammohini-tantra* the following *dhyana* of Ambika is found :—

" उद्यद्भास्वत् समाभ्यां बिदितनबयुवामिन्दुखण्डावनद्धा
द्योतन्मीलत्रिनेत्रां त्रिविधमणिगणैर्भूषितामङ्गरागाम् ।
हारग्रैवेयकाञ्ची गुणमणिवलयादैबि चित्राम्बराढ्यां
अम्बां पाशाङ्कुशेषाभयबरदकरां अम्बिकां तां नमामि ।।"

Among the *Sasanadevatas* of Jaina Tirthankaras Ambikā is the *Yakshini* of Neminatha.

(Vide B C. Bhattacharya's *Jaina Iconography*, pp.80 ff.)

No. 271

Mukhalinga *

S. 1100

[Sept. Tel ; Lng. Tel]

S. I. I. Vol. V, No. 1129 ; *A.R.* No. 254 of 1896;

Rangacharya's Vol. I P. 708 , Ganjam , No. 405.

१. स्वस्ति [।।] शकाब्दंबुलु ११०० नेंटि कुंभ-

२. शुक्ल १२(११)यु सोमवारमुन (1) पिष्ठा –

३. पुर (2) मुन दंडमनायकुनि पे

४. डलमु सु[दा]मनायकुरालि कूं -

५. तुरु सिंहपुरमुन (3) वनपति (4)

* It is to the left of the southern entrance into the 'आस्थानमण्डप' of the temple of Madhukesvara.

1. The corresponding Christian date is the 19th Feb, 1179 A. D. The Govt. Epigraphist reads "कुम्भ शुक्ल १७" for "कुम्भ शुक्ल ११" which is Monday.

2. Pishṭhāpura was an old town in Kaliṅga. It was still in existence during the last part of the 12th century A.D. For the first time it is found in the inscription of Samudragupta (4th century).

3. Simhapura was also an old town of Kaliṅga which has been mentioned in ancient Buddhist literature. See *f.n.* in No. 268 above.

4. 'Banapati' seems to be a popular title bestowed on some responsible military officers of Kalinga. Probably they were engaged in controlling the troops, consisted of the hill-tribes.

पेग्गड पेंड्लमु एरकमनाय-

७. कुरालु श्रीमधुकी(के)श्वर देवरकुं

८. वेट्टिन अखंडदीपमु श्रोक्कोंटि मा –

९. डलु ५ इ माडलुं इंडुल गंग्गन -

१०. स्थानापति सूद्रसेरिं दम अ(आ)चा -

११. र्य्य भोगमुनंदु गुट्टेंडु ने -

१२. ल अ(आ)चंद्रार्क्कमु नडप[ं]ग्गला -

१३. ंडुगां वुच्चिकोन्न माडलु ५ [॥]

No. 272

Sri Kurmam *

S. 1104

[Scpt : Tel. ; Lng : Tel.]

S. I. I. Vol. V, No. 1329 ; *A. R.* No. 386-A of 1896.

१. स्वस्ति [।।] शकवर्षंबु -
२. लु ११०४ नेंटि
३. श्रीमदनंतव -
४. र्म्मदेवर प्रव -
५. र्द्धमान विजय -
६. राज्य संवत्सर -
७. ंबुलु १४ • [वृ] -
८. षभ शुक्ल ११ •
९. अ(आ)दिवारमुन (1) [पृ] -
१०. [र्गकोटि] श्रीकूर्म्म [स्वा] -
११. मिदेवरकु प्रोल(ला) -
१२. [चा]मिनायकु
१३. कुपनायकु रा -
१४. लि कूंतुरु मा[ंक्क] -

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* It is on a pillar to the left of the first entrance into the central shrine in the temple of Srikurmam.

1, The corresponding Christian date is the 16th May,1182 A.D.Sunday.

१५. म नायकुरालु

१६. अं(आ)सं(चं)द्राक्कं[ं]वुना

१७. वेट्टिन य(अ)कं(खं)ड़ -

१८. र्वत्ति दीप १ माड

१९. ५ दीनि नड़पनि वा -

२०. रु स्वदत्त परद[त्त] -

२१. [ं]वा योहरेतु(ति)

२२. वसुंद(ध)र(रा) [।] षष्टि -

२३. र्वरुष(वर्ष)सहस्राणि वि -

२४. ॰ष्ठायां जायते क्रि(कृ)मि ॥

No. 273

Nilisvara temple (Bobbili)

S. (?)

[Scpt : N.I. type ; Lng : Oriya]

A.R. No. 640 of 1926-7

This inscription records the installation of an image of the Sun-god in the temple of Nilīśvaradeva of Nāvapalli. It also records the name of the Gaṅga-king Rājarājadeva.

1. The text of the inscription has not yet been published in the *South-Indian-Inscriptions.*.
2. The king Rājarājadeva may be identified with Rājarāja II, the son of Choḍagaṅgadeva.

No. 274

The pillar inscription of Rellivalasa (Vizianagaram Taluk)

S. 1105

[Scpt : Tel. ; Lng : Tel.]

S. I. I. Vol. X, No. 711 ; *A.R.* No. 369 of 1905.

१. स्वस्ति [।।] श्रीशकवरुषंबु[लु] ११०५
२. नेण्डि(ण्टि) संवत्सरंबु[लु] १५ आहि (2) तु(तू)ला -
३. शुक्ल ११ नादित्यवारमुन (3) तालां -
४. टि चोलगंगमाधवदेवरकु केत -
५. म सेट्टि कोड्कु पोतिने(से)ट्टि अ[ख]ड़ (5) -
६. मुनकु अ(आ)चंद्रार्क्कस्थाइ(यि)गा -
७. द[गे]रानं वो[ड्र]पंदुमुनेल[वि] -
८. . लो[य]ने[सि]नारु गंगकर्त बेड़ग -
९. विललं बलिचिना(बा)रु [।।]

1. Regarding the find spot of this inscription see No.S.244 & 252 above
2. Not regular
3. The date of this inscription is not regular.
4. Read Talandi.
5. The Government Epigraphist in *S. I. I.* reads ' अ[क]ड ' for ' अ[ख]ड '

No. 275

Nilisvara temple of Navapalli

S. 1105 [?]

[Scpt : Tel ; Lng : Tel.]

S. I. I. Vol. X, No. 712 ; *A.R.* No. 689 of 1926.

१. स्वस्ति [॥] सकवरुषंबुलु ११०५गु ने-
२. ण्टि कुम्भ सुक्ल [द्वि]तिययु सोमवारमुन (1)
३. नांडु नावपल्लि नीलीश्वर महादेवरकु
४. . कांटमनायकुंडु (2) तम तंड्रि [प्रोलि]

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1. The day should be read as सौम्य (Wednesday) and not as सोम (Monday). Because, the *Kumbha-Sukla-dvitiya*, falls on Wednesday corresponding to the 4th February, 1185 A.D.

2. The grantor in this record uses the title of '*Nayaka*' which is a popular title in Kaliṅga during the regeme of the Gaṅga-kings. According to the *Sukra-Niti*, the officer who bears the title of *Nayaka* is the head of a group of villages consisting of ten. (Vide Sukra, i, 190 ff). He used to get a *Kola*-measure of land from the state. In this connection I quote the following from Manu :—

" दशी कुलं तु भुञ्जीत विंशी पञ्चकुलानि च ·
ग्रामं ग्रामशताध्यक्षः सहस्राधिपति. पुरम् । "

Accordingly, an officer who was in the charge of 10 villages, had to get one *Kolas*; and 100 *Kolas* were granted to officers who were in

५. : ़कुं कंभमनायकुनि पेरु सेप्पि . . [क]-
६. ड़द्दीपमु योक्कंटिकि श्र . . नत्तम श्र . .
७. लोपलि युत्तरभागमुनं वेट्टिन पु[ट्टि]योक्कं-
८. डु दीनिकि ईंदुल नायकुलुॐ अचंद्रार्क्कंमु
९. नड़पंगलवारु वूतोजुव्रालु

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charges of 20 and 1000 villages respectively. The designations of these officers are as follow :—

Designation	Number of villages to be supervised	wage
(1) Nāyaka............	10 Villages..........	1 *Kola* of land
(2) Sāmanta	100 Villages.........	1 Village or 100 *Kolas*
(3) Aśvapālasvarāṭ ...	1000 Villages	1 City.

No. 276

Mukhalinga *

S. 1109

[Sept. Tel ; Lng. Tel]

S.I.I. Vol. V, No. 1046 ; *A.R* No. 180 of 1896;

J.A.S.B. Vol. LXXII, Pt.i, P. 114, No.3. *E.I.* XXI, I. N.I. No: 1994;

Rangacharya's Vol. I P. 702 , Ganjam , No. 331.

१. [सिद्धं] (1) स्वस्ति [॥] शकवर्षंवुलु ११०६ गु -
२. नेण्टि श्रीमदनंत्तवर्म्मदेवर प्रवर्द्ध -
३. मानविजयराज्यसंवत्स[र] २२ गु श्रा -
४. हि उत्तरायण संक्रात्तिनु गुरु -
५. वारमुन (2) नगरानवीटि श्रीमधुकी(के)श्वर -
६. देवरकु तोलचि सोमिनायकु (3) मांका -
७. मनायकुरालि कोडुकु सूरेप्रधानि
८. तम्मुण्डु पुरुषोत्तम मंण्डलिकु -
९. ण्डु पेट्टिन अखंड्डव(र्त्ति)दीपमुनकु ई -

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1. Expressed by a symbol.

2. The corresponding Christian date is the 26th December, 1187 A,D. But, M.M. Chakravarti says that the date is irregular.

3. Sominayaka's wife is Mānkāmmā Nāyakāni and the sons are Sura Pradhāni and Purushattama Mānḍalika.

१०. देवरगुडि उत्तरमुन अच्चुपोडि (4) बिन भू-

११. मि गोलकोलनु नगरपुवाड़ भैरवुनि (5)

१२. गुड़मु क्रिंद्दमु वेट्टिन अखंड्ड दी -

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4. In the Padili grant of Anantavarman of Ganga-era 313(*Ins.ors.*vol.II, p.133 ff; *J.B.R.S.* vol. XXXV,P. 26. Appendix) it is found that the grant was made in favour of a goddess named कञ्चिपोडि भट्टारिका. It is not known whether अच्चिपोडि and कञ्चिपोडि reffer to the same goddess.

5. According to the Tantric literature, Bhairava is an important deity, worshipped along with the goddess Kāli. Probably Acchu-poḍi is the name of Kāli relating to the Bhairava for whom the grant was made. Generally eight types of Bhairavas are worshipped along with the Sapta–Mātṛkās or the seven–mother–goddesses together with Chāmuṇḍā. Following is quoted from the *Krishnarchana chandrika* :—

"अशिताङ्गो रुरुश्चण्डो क्रोधोन्मत्तस्तथैव च ।
कपाली भीषणश्चैव संहारश्चाष्टमस्मृतः ॥
एतेषां ध्यानं यथा :—
भैरवानशिताङ्गादिन्नीलोत्पलसमप्रभान्
शूलं दण्डं च वेतालं कपालं क्षुद्रघण्टिकाम् ।
वेदहस्तैः परिवृतान् लोचनत्रितयान्वितान्
भ्रूकुटी कुटिलाकारा ललाटतलपट्टकान् ॥
गजचर्मोत्तरीयांश्चदंष्ट्राघोरतिवीक्षणान् ।
ध्यात्वा क्रमात्तां स्तान्येवा मंत्रैरेभिः प्रपूजयेत् ॥

In the Tantric literature the following names of the Bhairavas are also found :—

त्रिपुरान्तक, वह्निवेताल, अग्निजत्व, कालवटुक, करालवटुक, एकपाद–बटुक and भीमवटुक ॥

Before performance of any religious function it is necessary to pray the Bhairava to allow to do the work :—

"ॐ तीक्ष्णदंष्ट्रमहाकायः कल्पान्तदहनोपम. ।
भैरवाय नमस्तुभ्यमनुज्ञादातुमर्हसि ॥"

१३. पमु एनुरु गुंट्टलं पुट्टि (6) १ड्डुं [।]दीनि

१४. या(आ)चंद्राक्कर्कस्थाइगा नड़पंग्गलारु [।।] स्वदत्तां

१५. परदत्तांबा उ(यो)हरेति बसुंद्धरां षष्ठिंबरु -

१६. ष(वर्ष)स[हृ]स्राणि विष्ठायां जायते क्रि(कृ)मि[:] [।।]

१७ लोकसरि ब्रालु [।।]

6. The terms 'गुण्टा' and 'पुट्टि' are still used in Orissa as 'गुण्ठ' and 'पुटि' for measurement of lands.

No. 277

Bhogapuram (Bhimlipatam Taluk, Visakhapatna Dt.)

S. 1109

[Lang. Snsk ; Scpt : Tel.]

Rangacharya's Vol. III, P. 1665, Vizagapatam Dt. No. 2.;

A.R. No. 363 of 1905.

" On a slab lying in the middle of the village. Records in śaka 1109, 11th year of the E. Ganga king Anantavarma that the merchant Kaṇṇama Nāyaka constructed the Jaina Maṭha called Rājarāja-jīnālaya at Bhogāpura and gave two Puṭṭis of land to that temple with the consent of Deśi Raṭṭaḍlu (e.i, the villagers who belonged to the merchantile class)".

• As the text of the inscription is not available I am quoting the notes given by Rangacharya.

No. 278

Mukhalinga *

S. 1114

[Scpt. Tel ; Lng. Tel]

S. I. I. Vol. V, No. 1142 ; *A.R.* No. 265 of 1896;

J.A.S.B. Vol. LXXII, Pt.i, P. 114, No.4.; *E.I.* XXI, I. N.I. No. 1995;

Rangacharya's Vol. I P. 708 , Ganjam , No. 416.

१. स्वस्ति [।।] शकवर्षंबुलु

२. ११११४ गुनेंट्टि श्रीमद् -

३. नंत्तवर्म्मदेवर प्रव -

४. र्द्धमान विजयराज्य स -

५. ंबत्सरंबुलु २७ श्राह्टि

६. उत्तरायण संक्रांत्ति -

७. यु गुरुवार(1)मुन नग -

८. रानन्नीटि श्रीअन(नि)यंक्कभी -

९. मी(मे)श्वरदेवरकु तोल्लचिसो -

१०. मिनायकु (2) माक्कमनाय-

* It is on a slab to the left of the southern entrance into the आस्थानमण्डप of the temple of Madhukesvara.

1. Rangacharya gives the date as ś 1110. It is not correct. The corresponding Christian date is the 24th Dec. 1192 A.D. Thursday. The actual Sankranti commenced on the next day.

2. for तोन्चिसोमिनायक see no. 259.

११. कुशालि कोडुकु सूरेप्र -

१२ धानि पेट्टिन अखंडुवर्त्ति -

१३. दीप १ ट्टिंकि नगरपुब्राड

१४. भैरवुनि (1) गुडुमु (2) क्रिंद्दमु

१५. ˙ वेट्टिन येनूरु गुंट्टल (3)

१६. भूमि पुट्टि १डु' दीनि नाचं -

१७. द्राक्कं स्थाइ(यि)गा नड़पंगवारु [॥]

१८. स्वदत्तां परदत्तां वा ओ(यो) ह -

१९. रेति वसुंन्धरा[ं] षष्टि व -

२०. रुष(वर्ष)सहस्राणि विष्ठा -

२१. यां जायेते क्रि(कृ)मि[:]

२२. लोकाच(चा)रि भीमाच(चा)रि व्रालु [॥]

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1. For Bhairave see No. 259 f. n.

2. Read 'कुंडमु' The word 'कुण्ड' for pond is still used in Orissa.

3. गुट्ट is used in Orissa as गुंठ.

No. 279

Meghesvara temple
(Bhubaneswar) *

S. 1104

[Scpt : N. I. Type ; Lng : Snsk & Oriya]

Ed. by Dr. Kielhyrn in *E.I.* VI, P. 200 ff. ;

Ed. by Prinsep in *J.A.S.B.* VI, P. 89 and
by N.N. Vasu in *J.A.S.B.* LXVI, Pt. i. P. II

१. ॐ (1) ॐ नमः शिबाय ॥ बिद्युत्पिङ्गलभाल लोचन शिखि ज्वालागलत्-
स्वामृतश्रो(स्रो)तः स्पर्शनजोबिताः शबशिरः श्रेणीः शिवे नृत्यति ॥ (।)
एको राहुरनेकतांरत ईति त्रासादिब प्रं त्तताश्चन्द्रः सान्द्रजटाटबीसुरसरि-
द्दुर्ग्गाश्रितः पातुवः ॥ [१]

२. कोयं ल्ल(ल)ल्ला(ला)टतटनेत्रपुटस्य गर्ब्बात्खर्ब्बीकरोति जगदित्यभिधाय
शम्भौ । यः साभ्यसूयमकरोच्छ्र(र)णत्तिल्ल(ल)द्दर्मी जीयात्स
गौतममुनिर्म्मुनिबृन्दबन्द्यः ॥ [२] तद्गोत्रे राजपुत्रः समजनि जगती
मण्डनः पण्डितानां मान्यः पुण्यैकधाम प्रतिबलजलधि -

३. क्षोभमन्थाचलश्रीः । श्रीमान्सत्कीर्त्तिबल्लीबलयितबसुधामण्डल -
श्चण्डरस्मि(श्मि) फूर्ज्जत्तेजोभिरुग्रग्लपितरिपुयशः कौरबो द्वारदेबः ॥
[३] समजनि निजवंसो(शो)त्तंसलक्ष्मीरलक्ष्मीकृतनिखिलबिरोधिस्फूर्ज्जद-
म्भोधिरस्मात् । दलितललितमल्लाकीर्त्तिब -

* The inscription is now seen on the western compound-wall of the temple of Anantavāsudeva, Bhubaneswar. Originally it was near the gate of Meghesvara temple as described in the 26th line of the inscription.

४. ह्लीं (?)वतानप्रसृतहसितचन्द्रो **मूलदेवः** कृतीन्द्रः ॥ [४] तस्मात्पुण्यैक-
राशेरभवदहिरमो नामधामस्तुतीनामारामः सामनीतेरपरिमितयशः
पूर्णचन्द्रोदयाद्रिः । यस्योद्यद्दानधर्म्मोत्सवजनितमहोत्साहकालेत्रिलोक-
प्रासादाग्रे स्फुरन्ति स्फुरद् -

५ मलयशो वैजयन्त्यो जयन्त्यः ॥ [५] तस्मान्न्यैकसुताद्बभूवतुरपान्नाथादि-
वेन्दुश्रियौ श्रीस्वप्नेश्वर नाम सुरमादेवी च सार्थाह्वया । एकः क्ष्मातल-
मण्डनाय सकलाधारस्तथान्याजगदारिद्र ज्वरनाशनायजगतीचिन्ता-
मणिश्रीरभूत ॥ [६] नतनृपतिकिरीटको-

६. टिरत्नद्युतिपट्टपीठ (2) शयालुपादपद्मः । अजनि **रजनियानि** वंस-
(श)चूडामणिरणिमादिगुणेन **चोडगङ्गः** ॥ [७] यात्रावाजिखुरप्रहार
बिसरध्धूलासमुद्रे स्फुरत्तेजो भास्करमण्डले क्षितिभुजामस्तङ्गते निर्भरं ।
यं संग्रामगृहोदरेषु बिजयश्रीः सार्द्धमा -

७. शा सखीबृन्दैर्भिन्नगजेन्द्रमौक्तिकवती भूयोभि सत्तुङ्गता ॥ [८] रेवालाः
कूलवृद्ध किन्नुभवतान्दुर्भिक्षमायास्यति स्फीतम् किं स तु सत्र(त्र)धः
पलभुजां स्वर्गाय सन्नह्यते । यस्येति श्रुतिमाकलय्य समरे निर्भिन्नबीर-
द्विषाम्बल्लूरैः परिपूरयन्ति परितः प्रेताः कु-

८. शूलोत्करान् ॥ [६] तस्मिन् पुरन्दरपुरीतिलकायमाने दाने समुन्नतमति-
स्तनयस्तदीयः । साम्राज्यभारबहनैकधुरीणबाहुः **श्रीराजराज**नृपतिः
पृथिवीं शसा(शा)स ॥ [१०] यस्योद्यद्वाजिराजिखुरशिखर भरक्षुण्णभू-
चक्रसर्प्पद्धूलीजालाबकीर्णत्रिदशपुरसार -

९. द्धुरिपंके बिलग्नं । नीरक्रीडांनिमज्जत्सुरपतिकरिणं ब्याकुलाः
शक्रभृत्या धृत्वा लांगूलमेके करतलमपरे तीरमुत्तोलयन्ति ॥ [११] रण-
भुवि यदि नित्यन्नाहतः शतृसार्थः तुलितहरिभुजेन क्ष्माभुजाऽनेन नूनम् ।
कथमिह कलिकाले कल्पितानल्पपापप्रणयि -

2. Read पद्मपीठ

१०. निसुरसृष्टिः स्रष्टुरस्यान्दिवित्स्यात् ॥ [१२] [ते]नोढा **पुरुषोत्तमेन** **सुरमादेवी**रमैवार्थतो नाम्नाऽन्तःपुरसुन्दरीजनशिरो रत्नाङ्कुरश्रीरियम् । प्रत्यारूढ्यतुलाः प्रियेण सहसा यत्स्वर्ण शैलान्ददावेतै[ः] स्फीततराधरा-र्थिभिरहो जातार्थिनी केवलम् ॥ [१३] सर्व्वत्र -

११. रैन्द्रतिलकः कलिकालकल्पः शाख(श्वी)[सुखौ]यमनुभूय चिरं स राजा । वृद्धोऽनुजं मनुजराजनतांघ्रियुग्मं राज्यैऽभिषिक्तमकरो**दनियङ्कभीमः** ॥ [१४] स **श्रीमाननियङ्कभीमनृपतिः** साम्राज्यलक्ष्मीपतिः प्रत्यर्थिक्षिति-पालमौलितिलकः त्यक्तारि (3) कान्ताल -

१२. कः । संप्राप्यैकसमुद्रमुद्रितमहीचक्रङ्कराग्रस्फुरच्चक्रं शक्रपराक्रम-स्समकरोद्गङ्गेन्द्रचन्द्रक्षणात् ॥ [१५] हे भोगीन्द्र किमात्थ कूर्म्म धरणी-भारः स तुच्छो महान जानासि **त्रिकलिङ्गनाथ**यस(श)सा . ख्यातन्न-जाने शृणु । देवेऽस्मिन्विजयप्रयाणरसिकेप्र -

१३. [ख]त्तुरङ्गक्षुरक्षोभोद्धूतरजोभिरम्बरमगादद्ध्र क्षमामण्डलम् ॥ [१६] जाता-सङ्गरनीरधेः स्फुरदसिव्यालेन्द्रभास्वद्भुजामन्थाद्रेरसतीव बांछ्रितबहु-प्रीतिः सदा श्रीरियम । अस्मिन्नेव नरा[धि]नाथतिलके स्थैर्यङ्गता यत्पुनर्ब्बीजन्तत्र किलास्यसा(शा)स्वत-

१४. [म]सौ'जारद्यशश्चन्द्रमाः ॥ [१७] उद्यद्दिग्विजयार्थसाधनविधौ गङ्गान्वय-क्ष्माभुजान्दिव्यास्त्रं चतुरङ्गतोधिकतरः स्यैन्यात्सएकोभवत् । **श्रीस्वप्नेश्वर-देव** एव विलसशास्त्र (4) क्षतारिक्षरत्कीलालौघविनिर्म्मिताप्रममहाम्भोधि-र्नयाम्भोनिधिः ॥ [१८] लक्ष्मीदेव्याः पतिर -

१५. यमघोनेन चक्रे बलिद्विट्(ड्)गोपालस्य प्रि[य] सुहृदयं सर्व्वकार्येच्युतोऽ-सौ । बिश्वक्सेनो धरणिरियमप्युद्धृता येन मग्ना [सो]ऽस्मिन्जन्मन्यपि सुर(च)रितैरेष(व) विश्वम्भरोऽभूत् ॥ [१९] यद्दानविगलद्वारि मातृका-भूत मातृका । सस्य सम्पत्तिसम्भारैर्द्दीन हीनाभवन्मही

3. Read तिलकस्त्यक्तारि

4. Read विलसच्छस्त्र

१६. ॥ [२०] कैलासाद्रिहिमाचलस्तनतटव्यासङ्गिमन्दाकिनीहारश्रीर्यदि - कीर्त्तिरस्य तिलकं चन्द्रन्कलङ्काशयात् । ज्योत्स्नाहासमुखीपयोधि-बसना कुन्दद्युतिश्चा(र्ना)त्यजत् क्वायं स्यादिह चन्द्रशेखरपदारूढ़ो मृड़ानीपतिः ॥ [२१] भक्तिप्रह्वसुरासुरेन्द्रबिलसन्मौलिस्थरत्नाव -

१७. लीच्छायाशक्रधनुः स्फुरत्पदलसन् मेघेश्वरस्यामुना । उन्नत्याऽपरपर्व्वतो वहुतरद्रव्यव्ययं कुर्व्वता प्रासादो रचितस्सुधाच्छविहसत् (5)कैलास - शैलेश्वरः ॥ [२२] स्वर्णाद्रिः स सुरालयो हरिखुरक्षुण्णश्च पूर्व्वो गिरि-र्व्वारुण्या परिचुम्बितोऽस्तशिखरीमान्यः स गौरी -

१८. [गृ]हः । ईत्यद्यापि परामृष(श)न्नवनबस्थानं चलन्मन्दिरो लंकेन्द्रेण शिलोच्चयं गृहमदः प्राप्तोऽनवद्यं शिवः ॥ [२३]ईह बिजयिना प्राकार-श्रीम्र्महोपलनिर्मिता जलधरगतिरत्युन्नत्या निरोधुमिवोद्धता । कालजलनिधे - र्म्मर्यादाली भयादिव तस्य वै शरण -

१९. मविशाद्धर्म्मो यत्र त्रिनेत्रसुरत्त्वया ॥ [२४] यासां नेत्राञ्चलतरलिमा - बिश्वबश्यैकमन्त्रः पादन्यासस्त्रिभुबनगनिस्तम्भनं संविधत्ते । नृत्यारम्भे बलयमणिभिन्निर्मिताऽयत्नदीपास्तस्मै दत्ताम्त्रिपुरविजयिने तेन तास्ता मृगाक्षः ॥ [२५] उपवनमथ चक्रे तेन मेघेश्व -

२०. रस्य स्फुरितकुसुमरेणुश्रेणिचन्द्रातपश्री । अविरतमकरन्दस्यन्द - सन्दोहबर्षैर्ध्धृतरतिपतिलीलायन्त्रधारागृहत्वम् [२६] बनश्रीमुक्ता - स्रक्(ग)दरदलितपुष्पोत्करमिलत्परागैर्भृङ्गालीकलितसितिमायत्र जपनी ।(6) मुनेः पुष्पास्त्रस्य स्फटिकघटितास्त्राव -

२१. लिरियं बसन्तोद्यन्मत्तद्वीपशिरसिनक्षत्रबिततिः ॥ [२७] अत्यच्छं शरदम्बरात् सुरशा(स)रित्तोयाच्चपापापहं गम्भीरन्नयशालिनोऽपि

5. The correct form of this word is 'हसित' instead of 'हसत्'.

6. Read 'जयनी'

हृदयात् शीताब्ज (7) चन्द्रद्युतेः । हृद्यस्वादुसुधारसादपि सरोवारा-
न्निधेः सोदान्तेनाखानि नरेश्वरप्रणयिना मेघेश्वरस्या -

२२ लये ॥ [२८] आनन्दैक निकेतनं नयनयोः स(श)श्वन्मनः कैरव ज्योत्स्नौघः
खलु विश्वकर्म्मनिपुणव्यापारवैदग्ध्यभूः । ग्रीष्मग्रासभयातिभीत -
जनताशौटीर्यदुर्ग्गालयो मार्ग्गः कीर्त्तिविजृम्भणस्य जयिना प्रोत्तम्भते ।
मण्डपः ॥ [२६] अपांशालामालाः पांथपथितड़ागाः प्रति -

२३. पुरं प्रदीपाः सम्पूर्णाः प्रतिसुरगृहं यस्य विमलाः । मठावेद्दादीनां
द्विजपुरविहाराः प्रतिदिशं विराजन्ते सत्रा(त्रा)ण्यपि च परितस्सेतु -
निवहाः ॥ [३०] आराद्ब्रह्मपुरं बृहस्पतिपुरस्पर्द्धि स्मरारेः सदा चार्य्यं
विष्णुमभिस्फुर[द्]द्विजवरग्रामाय धर्म्मात्मने । दत्तं तेनमुदासदोदि -

२४. तमखप्रारब्धधूमध्वजस्फूर्ज्जद्धूमचयेन यत्र स कलिव्यालः समुत्सार्यते ।
[३१] तं प्रत्यतिष्ठद्वि(द्वि)जराजपूज्यः प्रासादमीशस्य सनन्दकश्रीः ।
सुदर्शनेनान्वित एष विष्णुराचार्यराजः स पृथक्(ग्)नविष्णोः ॥ [३२]
उदयन कविस्तस्यादेशात् प्रशस्तिविलासिनीं सुत्रज्ञितपदन्यासैः
स(श)श्वद्वि -

२५. [दग्ध]मनोरमाम् । ध्वनिभिरनिशं कण्ठे श्लिष्टामलंकृति हारिणीमति
रसतया शय्यायातां प्रसाधितवानिमाम् ॥ [३३]यावज्ज्यो(ज्ज्यो)त्स्नासुधांशु-
र्धरणिफणिपतिर्यावदम्भो तलद्ध्यौ यावद्यावत्र गङ्गाहिमधरणिधरौ
यावदेवार्णवोर्म्मी । वागर्थौ यावदस्मिन्श्चिरमनुवसतोऽद्वैतरूपे -

२६. ण लोके तावत्प्रासादकीर्त्ती त्रिभुवनकुहरे राजतामस्य नित्यम् ॥
[३४]श्री ॥ **दिशिधवलधार** तनयः स **चन्द्रधवलः** प्रशस्तिमिह पट्टे ।
सरलाक्षरमालाभिर्ल्लिलेख **मेघेश्वरद्वारे** ॥ [३५] **सूत्रधारः शिवङ्कर**
सद्वृत्तामक्षरावलीम् । निचखान शिलापट्टे मुक्ताफलनिभामिह ॥ ० ॥
[३६ ॥] .

7. Read 'हृदयाच्छीताब्ज' for correct sandhi-rule.

Notes

The inscription contains 26 lines which cover a space of 3.' 6" X 1' 6½", The letters are legible and well preserved. It was formerly edited by F. Kielhorn in *E.I.* VI, pp. 196–203 ff. He gives the gist of the text as follows :—

After the words 'Om. Om., Adoration to Siva' verse 1 invokes the protection of the moon which is on Siva's head, and v. 2 glorifies the sage GAUTAMA (Akshapāda). In that sage's family (*Gotra*) was born the King's son (*Rāja-putra*) Dvāradeva (v.3). From him Muladeva was born (v.4), and from him, Ahirama (v.5) who, besides other children, had a son named Spaneśvara, and a daughter named Suramādevi (v.6). Verses 7–9 then eulogize a king of the lunar race, named Choḍagaṅga. When he was dead, his son king Rājarāja victoriously ruled the earth (vv. 10–12) He married Suramādevi, the lady already mentioned (v.13), and in his old age installed in the Government his younger brother Aniyaṅkabhīma, 'a moon of a Gaṅga Prince', 'a lord of Trikaliṅga' (vv. 14–17).—Verses 18–21 then praise (Rājarāja's brother-in-law) Svapneśvaradeva, in war a devine weapon of the kings of the Gaṅga lineage, 'a man' more powerful than a complete army' (and apparently therefore a general of the Gaṅga kings) ; and verses 22–32 record the acts of piety performed by him which occasioned this *praśasti*. He founded a magnificent temple of the God (śiva) Megheśvara, 'the lord of the clouds' (vv. 22–24), gave a number of female attendants to the god (v. 25), laid out a garden near the temple (vv. 26 and 27), built a tank near it (v.28), and in connection with the tank erected a *maṇḍapa* or open-hall (v.29). He also provided wells and tanks on roads and in towns, lights in temples, cloisters for the study of the *Vedas, etc.* (v 30) and to the pious Brāhmaṇas he gave a *Brahmapura* which was superintended by the śaiva teacher Vishnu (v.31), who also consecrated the Megheśvara temple (v,32). By Vishnu's order this *praśasti* was composed by the poet Udayana (v.33) ; it was written on the stone at the temple by Chandradhavala, the son of Diśidhavala (v.35), and engraved by the *Sūtradhāra* śivakara (v,36).

No. 280

Sobhaneswar Inscription of Sri Vaidyanath

Text of the Prasasti.

१. ॐ नमः शिबाय ॥
शम्भो (1) स्ताण्डबडम्बरोत्सबभृतः प्रेङ्खद्भुजामण्डली-
बातोत्क्षिप्तसमस्तसागरपयः पूरः स पायाज्जगत् ।
यस्मिन् व्योमतलं प्रसर्पति पुनः कल्पा –

२. न्तकालभ्रम
त्रस्यमुग्धबधूससंभ्रमपरीरंभान्ननन्दुः सुराः (2) ॥ १ ॥
इन्द्रोपेन्द्रबितर्कणा (3) दिबिबुधास्तार्क्षोरगेन्द्रादयो
यत्पुत्रत्वमवाप्य बिश्वभुबनाराध्याः त्रिलोकि(4) भृ

३. तः ।
पायाद्वन्द्यसुरासुराधिपशिरो रत्नप्रभामञ्जरी –
राजच्चारूसरोधि(5)करवरपदाम्भोजः स बः कश्यपः ॥ २ ॥
गोत्रे पबित्रितगगत्त्रितये बभूब
तस्यात्रदेबबि –

४. हृति प्रथितो द्विजातिः ।
देबद्विजेन्द्रचरणाम्बुजकाननैक –
हन्स स्ववङ्शतिलकः कलिकल्पबृत्तः ॥ ३ ॥
सश्रीमान् द्विजपतिरच्युतः स्वमार्गा
द्रोपाल प्रियः

1. शंभू । 2. सुरा । 3. बिकर्तृनादि । 4. त्रिलोकीभृतः । 5. सरोबिक (?) ।

५. शतचारूचाटुकारः ॥
संधाताबलिरिपुसंयमं यशोघौ
संबिधुः समजनि माधबः किलास्मात् ॥ ४ ॥
सत्कीर्त्तिकौमुदीपूरैर्द्योतयन् जगतीतलं
जातो –
६. स्माद्दारयः चीरनीरधेरिव चन्द्रमाः ॥ ५ ॥
पुण्येनाविरभुत् प्रभृतसमराकूपारखेलद्भुज –
स्तम्भाडम्बरमन्दरपरमितः श्रीवैद्यनाथ कृती ।
यत्तेजो बड़वानले –
७. न निहतप्रद्वेषिबीराङ्गना –
नेत्राम्बुप्रसाराम्बुधिर्यदधिकं बृद्धस्तदत्राद्भुतः ॥ ६ ॥
व्यावल्गत्तुरगावलीखरखुरक्षुण्णक्षमामण्डले
ली(6)ला भिन्नगजेन्द्रदन्तपरिघच्छेदांकुरा –
८. न् पातयन् ।
शत्रोः कृत्तबलोत्तमाङ्कबिगलत्कीलालधारोत्करैः
सिक्त्वा (7) बर्द्धितबान् दिगन्तबिततां यः कीर्त्तिवल्लीमिमां ॥ ७ ॥
यत्कीर्त्तिः शरदिन्दुमण्डलमिलन्नि –
९. र्यासपुञ्जोज्ज्वलाः
श्रुत्वा सर्प्पबिलासिनीजनमुखोद्गीताः त्रिलोकस्तुताः ।
हर्षोद्वपु र्कलोचनान्तबिगलद्वाष्पम्बुपूरस्फूर –
त्कासारे सुरां भुजङ्गमपुरीभुप सजू –
१०. पा(8)यते ॥ ८ ॥ *
चेतः कन्दलीतक्रुधस्फुरपर्णोन्मीलत्कटाक्षच्छटा –
क्षेपात्क्षिप्रमकारि येन नगरं गङ्गान्वयद्वेषिणां [।]
खेलत्केशरिदीप्तकाननशिखिक्रूराह्टिपत्क –

6. र्लोला । 7. सिकत्वा । 8. पूज्यापते ।

* In his additional note (*J.B.R.S.*, vol. XVII, P. 401) my friend Śri Sudhakar Patnaik suggests to read "हर्षाद्वपुर्क लोचनान्तबिगद्दास्पा". But, the above reading seems more appropriate. (S.N.R.)

११. रि

क्रीड़त्केकिहताक्षकान्तिविनदद्न्तिद्रवत्खञ्जिव (?) ॥ ६ ॥

निर्मलाद्विजपतिप्रभास्फुरन्मित्रमन्डलमपङ्किलामहो

कोपि न स्खलति मागतोः सुतं यत्करे वितरणा –

१२. म्बु वर्षति ॥ १० ॥

अस्त्युत्कले निखिलनिर्जरचक्रमौलि –

नीलोपला(9)लिचयचूम्बितपादपद्मः ।

नेयालिशासनगतः स शिवस्वयम्भूः

श्रीःशोभनेश्वर इति प्रथितः पृथिव्यां ॥ ११ ॥

१३ किं मेरूः किं हिमाद्रिः किमु चरमगिरिः किन्नु कैलासशैलः

किं विन्ध्यः किं महेन्द्रः किमु निवधरः(10) किं स पूर्वाचलो वा ।

इत्यं(?) मर्षन्ति हर्षात् पथिपथिकजनाः य सुदूरा –

१४. दुदारः

प्रासादः सोयमत्र त्रिपुरविजयिनस्तस्य तेन प्रचक्रे ॥ १२ ॥

अस्मिन् पुण्यवता विनिर्मिततनौ(11) प्रावोत्करैर्दानिना

विश्वं तर्पयता महोन्नतिभृतः केवानभूम –

१५. न्डले ।

शैलाः केवलमेव टङ्कितशिरोभागः परं खिर्विताः

तेषां रोहणपर्विती (६) थी (त्य ?) गमनाभावात्पुनश्चोन्नतः(12) ॥ १३ ॥

कनककलशमौलीन्यस्तबिम्बे मृगाङ्के

स्फुरति

१६. रजनीमध्ये कल्पयत्स्येष लोकः ।

स्फटिकघटितयात्रासत्कुदूर्बाप्रवालैः

शिवगृहमि(?)हदेवादातुमर्घं (०) प्रवृत्ताः ॥ १४ ॥

9. निलोत्पालालि । 10. One letter has dropped here.

11. तनु=क्षुद्र (?) । 12. श्चोन्नताः ।

स्मारं स्मारं चिरविरहितां पार्वतीमङ्गदीया (?) –
न्नानारत्नस्फुरितवलयां लम्बमानालकान्तां ।

१७. रम्यादस्माद्विततुहिनस्तोममीशोनुनेतुं
कैलासाद्रिं व्रजति यदि वा वारमेकं कदाचित् ॥ ५ ॥
आनंदै-

१८. कनिकेतनं नयनयो श्चित्ताङ्कुरोन्मीलन(ं)
स्फायत्सान्द्रसुधैकधामरसनास्तोत्रैकपात्रं भुविः
शैत्यं नाम यदस्ति विश्वभुवने तन्मन्दिरं श्राम्यतां
पांथानां श्र –

१९. मनुत्तये पुरजितः सोग्रे करोन्मन्डपं ॥ १६ ॥
उच्चैराबाललक्ष्मीः सुकृतविटपिनः स्वर्गसोपानमार्गः
सेतुः संसारसिन्धोरतिविशदयशः पूरचन्द्रोदयाद्रीः ।

२०. पाषाणैश्चन्द्रकान्तोपलशकलनिभैर्निर्म्ममेभ्रं लिहाग्रः
प्राकारस्तेनशम्भोः कलिकलुषमहारण्यदावानलेन ॥ १७ ॥
पीयूषं मधुराधरे नयनयोः प्रान्ते

२१. च यासां स्मरः (13)
कर्मस्तम्भनमोहनादिसुदृशां वक्त्रे नितम्बादिषु [।]
उद्यद्भूषणवस्तुजातमखिलं मुष्यं यदङ्गाश्रितं
तास्तास्तेन विडम्बिताम्बरचरीरूपाः शिवाया

२२. र्पिताः ॥ १८ ॥
गाम्भीर्यादिगुणान्वितोपि जलधिः क्षारो विहायाम्बरं
वक्रास्वर्गधुनी भुजङ्गभुवनं याता जगत्पाविनी
अप्यच्छं खलु सार्वभौमकरिणो निर्यन्मदैर्मा –

13 स्मरकर्म ? ।

२३. नसं

दुष्टं तेन शिवायवातसंरसः कोनाम धत्ते[ऽ]नुलां ॥ १९ ॥

उत्कण्ठाकुल(14)कोकिलामदकलोद्गीतस्फुरत्पञ्चम –

ध्वा(?)नोद्दीपकभृङ्गनिस्वनलसद्वीणाक्वणोल्लासि –

२४. तं [।]

नृत्यत्केकिविनिर्मितं पशुपतेरुद्यानमेतेनत

त्सङ्गीतं वि[द]धाति तस्य पूरतो भक्त्या महत्या ध्रुवं ॥ २० ॥

क्वचिद्देवे(15) दीपाः क्वचिदपि तडागाः क्वचिदमा -

मठाः पूजाक्वा -

२५. पि क्वचिदपि तथा मण्डपचयाः ।

प्रयाः क्वापि क्वापि प्रतिपदमुदाराः क्षितिरुहो

विभान्ति क्ष्माचक्रे जलधिवलये यस्य परितः ॥ २१ ॥

आचारे परमेष्ठिवत् कविस –

२६. मो नीती च शैवागमे

नन्दीव श्रुतिमार्गतो गुरुनिभः सप्ताध्वरीदीक्षितः ।

साक्षाद्व्याकरणे स पाणिनिमुनि न्याये[ऽ]क्षपादोपमः

प्रातिष्ठद्भवनं कृतं सुकृतिना

२७. विष्णोर्भवानीपतेः ॥ २२ ॥

नेत्रानन्दजलप्रणालसरणिं कण्ठद्वयो श्रुक्तिका –

स्वात्यम्भो लहरीं मन[:] कुमुदिनी चैतन्यचन्द्रत्विषं ।

मुद्धान्ताण्डवपण्डितां कविसभाकण्ठावल –

२८. म्बिश्रजं(16)

धीरेन्द्रोदयन प्रशस्तिमतुलां तत्प्रेरितश्चक्रिवान् ॥ २३ ॥

प्रज्ञासुन्दरमन्दिरं कुलगृहं नीतेः कलासम्पदा -

मेकं धाम च धर्मनर्मसदनं भूतो द्विजः सावनः ।

ते –

14. उत्कण्ठत्कलकोकिला । 15. कचिद्देशे (?) । 16. स्रजं ।

२९. नारोध्यमयोपमेन कृतिना श्रीवैद्यनाथाव्हया
साङ्गोपाङ्गमनङ्गशासनगृहं लीलाभिरूत्तम्भित ॥ २४ ॥
यावच्चन्द्रे महः श्रीः (17) स्मरहरशिरसिस्वर्द्धुनी यावदङ्के
विष्णोर्ल्ल –

३०. क्ष्मीश्च यावत्त्रिदशपतिकरे ह्लादिनी यावदस्ति [।]
यावद्भोगीन्द्रपृष्ठे क्षितिरूदधिजले यावदुल्लोललीला
प्रासादाङ्के लुटन्ति जगतिविजयतां तावदेषा
प्रशस्तिः ॥ ० ॥ ❀ ❀ ॥ २६ ॥

17. Read श्री

Translation.

1. I bow to Siva. May Siva, by the storm raised by the quick movement of whose hands while playing the Damaru during Tāṇḍava dance, the entire water of all the ocean was disturbed and thrown off, protect the world.— The Tāṇḍava dance by which the Earth was so violently shaken that it gave the appearance as if the whole creation was coming to an end, so that Pārvati out of respect (out of fear ? (ससंभ्रमं) embraced him, seeing which the gods became pleased (in hope that thereby Siva might be pacified and might cease dancing so terribly ?)

2. May Kaśyapa by becoming whose sons Chandra, Upendra, Sūryya and other gods, Garuḍa, Vāsuki and others are being worshipped by the entire world and who (Kaśyapa) is like the halo of the jewels on the heads of the kings of the Siddhas, Suras, Asuras— may such Kaśyapa protect us.

3, In his (Kaśyapa's) *gotra*, sacred in the three worlds, was born one Brahman by name Garuḍa (द्वेत्र वि) who was like a solitary black bee in the forest of lotus-like feet of gods and Brahmans, who was glory of his family and who was (very charitable) like the kalpa· briksha in the Kali-yuga.

4. From him was born Mādhava who did not deviate from his own path, who was liked by his subjects, was surrounded by hundreds of courtiers and who was like the moon in the sea of prowess.

5. Overflooding the surface of earth by the beams of pious deeds was born king Hari from him (Mādhava) like the moon from the a of Khīra.

6. Through meritorious deeds was born from him Srī Vaidyanātha the great, whose hands, which were greater than the Mandara Mountain, were playing with agility in numerous seas of battles. It is strange that although ordinarily fire born from the sea dries it up the fire of power and astrength of Vaidyanātha only enhanced the bulk of the sea created by the tear-drops of the widows of the numerous enemies killed by him (Vaidyanātha.)

7, 8, 9, Who by the quick stroke of the hoofs of his reinless chargers— which strokes distuabed the surface of the Earth,— broke down the tusks of the enemies and grew the creeper of prowess by the flow of blood springing forth from the cut off heads of enemies and whose good deeds, bright as the beams of the autumn moon, are respected by the three worlds, being recited by numerous singing girls and in whose capital the tear drops born out of laughter have formed into a pond and who built the capital of the Gangā dynasty adorned by the prominent busts and quick glances of young girls and also full of playful lions, bright wild fire, cruel serpent, proud and unruly boar, dancing peacocks eclipsing the brightness of the Sun the roaring elephant, etc.— such is the king of Bhujaṅgampuri respected (by all).

10. People do not deviate from their path in whose hands there is rainfall of the water of kindness (of this king). It is strange this rainfall does not make the earth muddy and in spite of this rainfall the Sun (मित्रमण्डल) sends out his rays brightly (or otherwise the friends मित्रमण्डल—of this king live happily).

11. There is in Utkaldesa in Neyāli Sāsana the self-existing Siva known throughout the world by the name of Sobhanesvara who is like the head of all gods and whose lotus-like feet are kissed by the black-bees found in blue lotuses.

12. The great temple of this Siva, the conqueror of all the three worlds, is compared from a great distance by the travellers passing on the way, to the Meru Mounts, the Himālayas, the mountain where the sun sets, the Kailāsa, the Vindhyas, the Mahendra, or the mount where the sun rises.

13. There are various high hills upon the earth which fall and rise in height but none of these mountains throughout the world can be compared with this tall temple built by this pious, charitable and world conquering king.

14. While at night the shadow of the moon is reflected in the gold *kalasa* (कलश) of the temple people think as if the gods are engaged in this temple in worshipping Siva with utensils of flint, powdered wheat, *durba* grass, and pearls, etc.

15. Siva constantly remembering long separated Pārvati whose wrist is decorated with various ornaments with many precious stones and whose forehead is adorned with long *Alkhā*, if he goes out from this beautiful temple to Kailāsa mountain to adore her, that is only very seldom (because this temple is so very beautiful and has charmed him so much ?).

16. For removing the exhaustion of tired pedestrians, this king Vaidyanāth built in front of Siva a *mandapa* which is the abode of pleasure for the eyes, the only storehouse of nectar, the only object of praise for the tongue throughout the world and the very coolness itself existing in the world.

17. By that king who was like the wild fire-unto the sins of Kali-yuga was built with stone blocks like *chandrakāntā* stones the very high compound-wall which reached the skies in height; was like the road to the heavens; like a bridge for this world-sea and like the mountain for the raise of the moon of powess.

18. By him were offered to Siva beautiful damsels (Devadāśis ?) like the fairies of heaven in whose sweet lips there was nectar; in the ends of whose eyes was cupid; in whose mouth and waist and other parts of the body were *stambhanā*, *mohanā* and other charms and whose persons were decorated with various ornaments.

19, Although the ocean has gravity and other qualities, they are marred by its being saline; the heavenly Ganges has the defect of flowing into the nether world; the lake of Mānasa although so famous has been polluted by the mixture in it of the *Mada* water of Sārvabhaum (the elephant of the north) and so none of them can stand comparison with the tank dug by Siva (near the temple).

20. This king also established, out of reverence, a garden for Siva which was resounded with the sweet notes of cuckoo, the *Vīṇā*-like note of black-bee and which was also full of dancing peacocks.

21. Around this temple at places there were tanks, elsewhere *maṭhas*, somewhere *maṇḍapas* and at other places houses for supply of drinking water or rows of trees up till the horizon and the sea.

22. This king who was like Brahmā in *achara* (discipline), in *niti* like Sukra, in observing Saivait rites like Nandi, in erudition like Bṛhaspati, who had performed seven sacrifices (yajñas), who was like Pāṇinī himself in matters grammatical and like Kaṇāda in reasoning, built this temple of Vishṇu and Siva.

23. The *praśasti* which is like a channel for the flow of the tear-drops dripping through pleasure, like the water of the star named Svāti unto impure oyster (for formation of precious pearl), like the moon-beam of intelligence for the development of the *kumuda* buds of mind, and like a garland of the neck of wise men in an assembly of poets, was composed by Udayana the wise under his (Vaidyanātha's) orders.

24. This beautiful temple of Siva, the conqueror of cupid, which is like the storehouse of all art and the play-ground of *dharma*, was constructed with ease by the late Savana by cast, a Brāhmaṇa, who was a great artist like Maya of old.

25. So long as there are radiance in the moon, the heavenly Ganges on the head of Siva, Lakshmī on the lap of Vishṇu, thunderbolt in the arms of the king of gods, the earth on the head of Vāsuki, the display of waves in the sea, may this *praśasti* decorating this temple continue to exist.

NOTES

Stanza 4—King Mādhava was born of Garuḍa (द्वैजि) the founder of this dynasty. Some 4 miles to the east of Niali is a village named Mādhava where there is another important temple of Mādhavānanda a Viṣṇu temple. It is, however, found that the style of construction in both the temples of Sobhaneśvara and Mādhavānanda are somewhat similar, although the temple of Mādhavānanda is bigger than that of Sobhaneśvara and there are no Pārśvadeuḷas at Mādhava and new images of Nṛsimha, Trivikrama and Varāha have been placed in the niches of the main temple in recent years. People cannot say if there were no Pārśvadevatas from before. Some say that the temple of Mādhavānanda was built by Anangabhīma Deva of Gaṅgā dynasty. It might be that it was really built by this king Mādhava: of course the Sobhaneśvara *praśasti* is silent over that. The top portion of the original main temple at Mādhava was broken long ago and what we find now is a subsequent structure. Now, there is placed an iron wheel (चक्र) at the top of the main temple, but originally there was a stone wheel there which has been displaced when the *vimana* gave way and is now preserved inside the temple.

Stanza 8—BHUJANGAMAPURI—I have already referred to this. There is a village named KAKODARPUR some ten miles to the north of Niali. Probably it was here that these Brāhmaṇa kings were reigning. Of course, no relics are now found in this village except a big silted up tank in the adjoining village of Jagannathpur and an old stone built temple of Dadhivāmana some two or three miles to the north of Kakodarpur in village Kaunrpur where also are found some well carved images. People cannot also say who buit this latter temple of Dadhivāmana. This temple is now in a half dilapidated condition and the deity is now placed in the frontal *mukhaśali* with straw thatched roof for fear of the main temple ever collapsing.

Stanza 9—गंगान्वयद्वेषिणां. I have already made my observations on this.

Stanza 18. I think there is some reference to a system of *Devadaśis*, probably then obtaining in the temple of Sobhaneśvara, although

there are no *Devadasis* there now. However we find even now at the *matha* at village Khambākul near Balikuda, some 15 miles from Niali, singing girls appointed for singing songs before the deity on ceremonial occasions throughout the year. It might be that formerly such a system was adoptetied at Niali.

Stanza 22. बिष्णोर्भवानीपतेः—Although the temple of Sobhaneśvara is pre-eminently a Siva temple there are found inside the compound a small image of Varaha and a good many small Vāsudeva images besides a large Vāsudeva image of a man's height in the Jagamohana and hence it is really a combined seat of Siva and Vishnu. The *praśasti* also begins with नमः शिवाय and ends with two wheel marks, the emblem of Vishnu. In stanza 22 also it is clearly noted भवनं कृतं सुकृतिना बिष्णोर्भवानीपतेः. The Siva is also worshipped here with Tulasi leaves and Vilvapatra.

Then, again, over the *śakti* there is placed a ring of about 9" in thickness and about 1 ft. in hight made of a paste of *jhuna, til, chandana* and other perfumes, on the Dhanu Sankranti day every year and is retained there for a fortningt. They say, this is applied as the god gets fever during that period. I cannot explain what this practice really signifies.*

* The above note by Sri Sudhakar Patnaik is quoted with minor modifications (S.N.R.)

SUPPLEMENT

No. 1

Phulasara plates of Kirttirajadeva

Edited by the author in
J.A.H.R.S. Vol. III. Pt i, pp. 30-38 ff.

[Scpt : N. I. Type ; Lng : Snsk]

These plates were discovered from the village of Phulasara (Polasara) in Athagada taluk, Ganjam district, in 1927.

The plates are three in number, each measuring about $5\frac{1}{2}'' \times 2\frac{3}{4}''$. The ring passing through the plates contains the royal emblem of a bull.

TEXT

१. ॐ नमः शिबाय ॥ विशुद्धज्ञानदेहाय त्रिवेदी दिव्यचक्षुषे । श्रो(श्रे)य -
२. प्राप्तिनिमित्ताय नमः स्रोमार्द्धधारिणे ॥ (1) आसीद्वाणप्रिदेबः पृथु -
३. तुरगबलः कीर्त्तिराजस्ततोभूत्तस्मात्सर्व्वानुरागीकृतवहुसुक्ष -
४. तः श्रीगुणेनार्णवोपि [।] तस्मात्कामार्णवाख्यस्तदनुजबलबां(बान्)श्चो -
५. ड़भीमो नृभीमस्तत्सूनुर्गाङ्गदीपः क्षयितरिपुकुलः कीर्त्तिराजो
६. विनीतः ॥ स्वस्ति कल्याणपुरात् परममाहेश्वर समराजनेक(2)रि -
७. पुदर्पमर्द्दनभुजबलपराक्रमगङ्गानृपकुलाबलम्बनस्तम्भ -
८. गङ्गैकशब्दाभिनन्दितजगभ्कम्पतूर्य्यध्वानबिध्वस्तसमस्ता -

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1. The same verse is noticed by me in a copperplate inscription of a Junga king (S.N.R.)
2. Read समरादनेक

2nd plate ; 1st side

९. रातिचक्रमहामाण्डलिक श्रीमत्कीर्त्तिराजदेवपादः । *

१०. कुष(शा)लिनः । बर्त्तनीविषयीय । * खीएवड ग्रामे सामन्ति(न्त) स -

११. [म]वायि राष्ट्रकुट प्रमुख समस्तनिबाशि(सि)नो जनपदान् । * स -

१२. माज्ञापयति विदितमस्तु भवतां । * ग्रामोयं कोष्ठादाक्ष -

१३. श्य ध्य) ।* महादेवी श्रीराद्धा(धा)महापि ।* सन्धिविग्रह(हि) श्रीपूर्णकर ।* प्रति -

१४. हार श्रीग्रनिरुद्धकुमार । * अक्षपटल श्रीआदित्यराज पात्र-

१५. रणावत्ल । * एषां व्यवहरणे * प्रसिद्धचतुःशी(सी)मावच्छिन्न स -

2nd plate ; 2nd side

१६. जलस्थल नविटपलतासरित् सपद्मारण्य सु(शु)द्धस्करणा(ण) समस्त- (स्त्य)करसं(च्छ)पा -

१७. दिश्रा(श्या)चन्द्रार्क्कक्षितिसमकालं यावता(न्)मातापित्रोरात्मनश्च पुन्य(ण्य)- यशोभि -

१८. बृद्धये । उत्तरायणसंक्रान्त्यां । * गङ्गावाड़िविनिर्गताय यजुर्वेदकर्ण- (काण्व) -

१९. सा(शा)खाध्यायिने । * विस्वा(श्वा)मित्रगोत्राय । * त्र्यार्ष्य प्रवराय ।* पञ्चार्षेय -

२०. अनुप्रवराय । * बहुतरक्लेषा(शा)यासेन प्रतिपादिताय ।* भट्टपुत्र सन्तो-

२१. षकरन पात्र(त्रा)यि ।। * गुहेश्वरसुनाय * द्विजोत्तमाय बापन्ननाम्ने(3) ।* ताम्र

२२. शासनीकृत्य प्रदत्तो अस्माभिः । अतः ताम्रपट्टकदर्शनात् । * कैरपि

२३. बाधा न कर्त्तव्येति । ग्रामस्यास्य बार्षिकफलदाने रुप्या ख२४ चतुर्बिंस(श)-

२४. तिर्यत्राङ्के रुप्या ख २४ एवं युवराजच्छाया रू(रु)प्यसार्द्ध खैकमङ्के

* Danda is not necessary.

3. The same donee Bāpanna, son of Guheśvara and grand son of Santoshakara of Viśvāmitra *gotra* is also the donee in Neṭṭa Bhañja's plates found in the same spot where the present set was discovered.

3rd plate ; 1st side

२५. रुश्रा १. मा २.
२६. सम्वत् ५ माघ बदि ५ [।।] श्रास्फेयन्ति पितरो वल्गयन्ति पितामहा: ।
२७. भूमिदाता कुलेजात:(ता)सच(न्न: त्राता भबिष्यति ।। भूमिं य: प्रतिगृह्लाति
२८. यश्च भूमिं प्रयच्छति । उभौ तौ पुण्यकर्माणं(णौ) नियत स्वर्गगामिनौ ।
२९. बहुभिर्बसुधादत्ताराजभिस्सगरादिभि: । यस्य यस्य यदा भूमिस्त -
३०. स्य तस्य तदा फलं(लम्) ।। स्वदत्तां परदत्तां बा यो हरेत बसुन्धरां । स
३१. बिष्ठायां कृमिभूत्वा पितृभिस्सहपच्यते ।। पदं बा पदनर्द्ध बा भूमेरय -
३२. र्द्धमङ्गुलं । हरे(र)न्नरकमाप्नोति यावदाभूतसंप्लवं(बम्) ।। द्विजाद्धर्मो(र्म्मो,–

3rd plate ; 2nd side.

३३. र्थ(थ)पौराणां श्रे(श्रि)यश्चे(श्च)जनवल्लभ: । चिरमस्तु महोदाता कीर्ति –
३४. र्तिराजो जनाधिप: ।। वापन्नस्य सुवन्स(ङ्कश)स्य पौत्रादि प
३५. रिवृद्धये । ताम्रं स्वष्टं समुत्कीर्णं बसुन्धरेण धीमता ।। श्री ।।

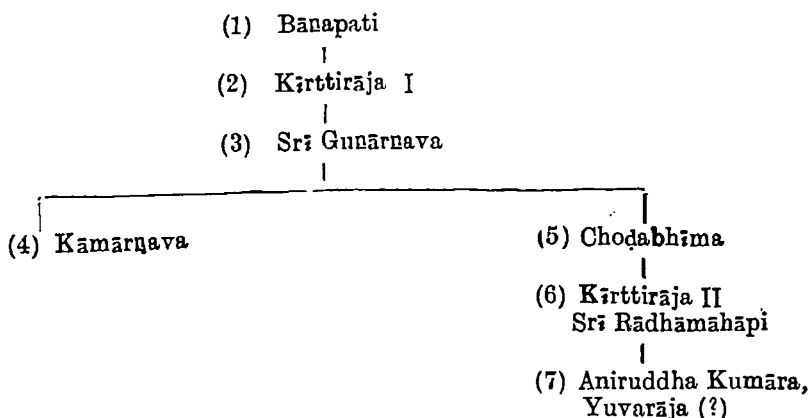
NOTES

Two sets of copperplate grants were discovered in 1928 near the old temple of Svapneśvara in the village of Polasara in the Athagada taluk of the Ganjam district. The first set belongs to Neṭṭabhañja Deva of the Bhañja family of Gumsur and the present set belongs to Kīrttirāja Deva, whose genealogy is given below. This was edited by me in *J.A.H R.S.* Vol, III, pt. I, pp 30–38 ff.

The set contains three plates each measuring 5½″×2¾″. They are attached to a copperring, containing a seal on which the figure of a bull is found. Round the bull are carved a conch-shell and the chowrie.

This inscription records the grant of a village known as 'Khiṇvāḍa' made by Kīrttirāja II in the 5th year of his reign, on the fifth day of the dark fortnight in the lunar month of Māgha.

The village was granted in the district of 'Varttani'. The present village 'Kharida' in the Athagada taluk can be identified with Khiṇvāḍa of the grant. The Varttani Vishaya of the grant comprised the present Athagada taluk. It is interesting to note that the donee of this grant ' Bāpanna ' also received another grant of land from Neṭṭabhañja, whose copper-plate grant was also found in the same pot containing the present grant. Kalyāṇapura, mentioned as the place of issue of this grant can be located somewhere in the Rishikulyā valley in North Ganjam. The genealogy of Kīrttirāja runs as follows—



No. 2

Polasara plates of Arkesvaradeva

Yugābda 4248

[Scpt. N.I. Type ; Lng Snsk.]

Ed. by Dr. D.C. Sircar in *E.I.* XXVIII, pp. 63-7 ff

These plates were discovered from the village of Polasara, in Ganjam district. These are three plates each measuring about 7″×3.7″. The ring attached to the plates bears a seal with the emblem of a bull.

TEXT

1st plate

१. [सिद्धं] स्वस्ति [॥] श्रीमद् गङ्गकुलतिलक परममाहेश्वर परमभ[ट्टा]रक स

२. ल गुणगणालंकृत श्रीमद्गुणा[र्ण]वदेव आसीत्तत्पुत्रः सकलदेशवि -

३. ख्यात कीर्त्तिर्व्वीर[:] स्फुरदसमप्रतापानलदग्धाशेषशत्रु

४. श[ल]भः श्रीमत् प्रमाडिदेवःसम्भूतः त[स्त]स्य च सूनुः कुमुदकुन्देन्दु -

५. धवलयशोविभ्रमः (म)श्वेतित दिक्चक्रवात: स[ज्ज]नमनः कुमु –

६. दवन विकाशन निर्म्मलपूर्णसुधाकरः [क(र)]ण गङ्ग सङ्ग -

७. त[वै]रिवररुधिरधारा[धा]रचारुस्फुरत(त् खड्ग व(ल्गो)म -

८. डित प्रचण्डदोर्दण्डनिर्जिताशेषरिपुबलः(लो)द्विजवरकरकम-

९. लोदरसङ्गतदानाम्बुसंवर्द्धित प्रततपुण्यतरुर्व्विततत प्रता -

१०. पानलज्वालामाल संलीढाशेषद्वेषिपतङ्गव्रातः श्रियादेवी -

११. चरितपरिशीलन श्रीश्रीयादेवी नयन[म]मधुकर पेपीय -

2nd plate ; 1st side

१२. मानवदनपङ्कजः श्रीमद् अर्क्केश्वरदेवः कुशली [[चतुर्विंशति[त].-

१३. मे राज्यसम्वत्सरे प्रवर्द्धमानविजयराज्ये **हिङ्गुलाकटकादा** -

१४. गत्य **रुषिकुल्या** तीरे माघ पूर्णमास्यां भृगुवारे सोम -

१५. ग्रहण समये * **शियादेवी** प्रिय पट्टमहादेवी सहितः (तो) -

१६. **मध्यदेश** विनिर्गताय पराशरसे(स) गोत्राय **जीवकरशर्म** –

१७. णः पुत्राय **मधुकरशर्म्मणः** पुत्राय **वृद्धिकरशर्म्मणे**

१८. [ब्रा]ह्मणाय यदुर्वेद काण्वशाखाध्यायिने **झाडखण्डदेशान्तर्व्व** -

१९. र्त्ति **वर्त्तनिविषये वलिग्राम** नाम्नो ग्रामस्यार्द्ध पूर्व्व(र्वे)सिद्ध च -

२०. तुः शी(सी)मावच्छिन्न भूखण्ड सजलस्थल[ं] समत्स्यकच्छप सवृ -

२१. क्षगुल्मलताकं सनिधि सोपनि[धि]कं अचटभट्ट प्रवेशमु -

2nd plate ; 2nd side.

२२. [त्]कीर्ण सर्व्वोपद्रववर्जित ताम्र अ[ङ्क]रीकृत्य मातापित्रो -

२३. रात्मनः(नश्च) पुण्ययशोव(वि)वृद्धये पुत्रपौत्रादिसन्तति विवृ –

२४. द्धये चाचन्द्रार्क्कक्षितिसमकालं दत्वा(त्त्वा) यथाकालभाविनः

२५. समुपागतान्नशेषान्नरपतीन्वर्त्तमानांश्च राजपुत्रामा –

२६. त्यान्महासान्धिविग्रहिक महाक्षपटलिक महापा –

२७. त्र महासामन्त दौवारिक भाण्डाध्यक्ष द[ं]ड़पासि(शि)क ख[ं] –

२८. ड़पाल विषयपाल प्रभृतिनशेषराजोपजीविनः(नो)यथा –

२९. र्हम्मानयति प्रार्थयति च मतमस्तु भवतां **वलिग्रामार्द्ध** भूख[ं]

३०. डं[ब्रा]ह्मणाय **वृधिकरशर्म्मणे** मयादत्तः(त्तम्) [।।] पालने स्वर्गादि –

३१. फलसाधनादपहरणे महारौरवादिनरकपातभयाद्भू –

3rd plate ; 1st sid

३२. मिदानमिदं भवद्धि[र्भा]व(वि)भिः पालनीयमिति ।।०।।

३३. अत्र धर्मानुसं(शं)सिनः स्लो(श्लो)का । बहुभिर्वसुधादत्ता राज –

* The lunar eclipse, referred to did not fall on the day mentioned above.

३४. भिः सगरादिभिः । यस्य यस्य यदा भूमि स्तस्य तस्य तदा

३५. फलं(लम्) ॥ मा भूमि(द) फलशङ्का वः परदत्तेति पार्थिवाः । स्वदाना -

३६. त्फलमानन्त्यं परदत्तानुपालनं(ने) ॥ स्वदत्तां परदत्ताम्वा

३७. यो हरे च्च बसुन्धरां । स विष्ठायां कृमिभूर्त्वा पितृभिः सह

३८. पच्यते ॥ गामेकां स्वर्णारक्तिञ्च भूमेरप्यर्द्ध मा(म) गु -

३९. लं । हरन्नरकमाप्नोति यावदाहूतसंप्लवं(वम्) ॥ श्रियादे -

४०. वी अर्क्केश्वरदेवस्य सम्मतं(तम्) ॥ युगाब्द ४२४४ ॥

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* While writing a paper on "Gaṅga Arkeśvara of Orissa". in "The Journal of Oriental Researoh, Madras" Vol. XVII, Pt.IV. pp. 216-7 ff. Dr. D.C. Sircar says that the date may be read as either 4248 or 4348 Yugābda, which will correspond to A.D. 1147 and 1247 respectively. on the 13th, December 1247 A.D. Friday there was a lunar eclipse. (S. N. R.)

NOTES

This copper plate grant was issued by Srī Arkeśvara Deva, accompanied by his chief queen (प्रियपाटमहादेवी) Sriyā Devi, at the time of a holy bath in the Rshikulyā river on the occasion of a lunar eclipse, which occurred on Friday, the Fullmoon day of the month of Māgha in the Yugābda 4248, which fell in the 24th year of his reign. He went to that place from 'हिञ्जुला कटक' which was perhaps his capital. This can be identified with the small town of 'Hinjilikatu' in the Rshikulyā valley. Arkeśvara Deva was the grand son of 'गङ्गकुलतिलक परममाहेश्वर परमभट्टारक' Sri Gunārnava Deva and the son of Sri Pramādi Deva.

The donee of this grant was one Bṛddhikara Sarmā, son of Madhukara Sarmā and grand son of Jīvakara Sarmā, having Parāśara Gotra and a student of Kānvasākhā of Yayurveda. Ho hailed from Madhyadeśa which is referred to in several grants issued by different dynasties of mediaeval Orissa. The village granted was 'Valigrāma' which was situated in 'Varttani visaya', which formed a part of Jhāḍakhanda (झाड़खण्ड). The name of Vattani visaya is already known from several inscriptions. Varttani may be identified with present Boirani, in Athagada, taluk of Ganjam district, where.we still find the, remains of *hill fort*. But the mention of ' Jhāḍakhanda ' comprising the Varttani vishaya, is very significant, as it is perhaps found for the frist time in the Epigraphic records of Orissa. This clearly proves that a portion of Ganjam began to be known as Jhāḍakhanda, even by the middle of the twelfth century A.D. The reigning period of Arkeśvara Deva can be definitely fixed by this grant which was issued in Yugābda 4248 or 1147. A.D. which fell in the 24th regnal year of this king. Thus the king ruled from 1123 to 1147 A.D. and was a contemporary, probably a vassal under the famous Chodagaṅga Deva. (1077-1147 A.D.)

No. 3

Upalavada grant of Ranaka Ramadeva of Tailapa family

Ed :— by the author
in *J.A.H.R.S.* Vol X, pp. 161–8 ff.

[Scpt. N.I. Type ; Lng. Snsk]

This set of plates is discovered by the author from the temple of Bagusala in Parlakimedi taluk in Ganjam district, in 1933. The plates are three in number, each measuring about 7″×2.1″. They are attached to a copper-ring bearing the emblems of a bull and an *aṅkuśa*.

The donor of the charter, Rāṇaka Rāmadeva, claims to be a scion of Tailapa-vaṃśa. The name of this family has not yet come to the ken of epigraphy.

TEXT

1st plate.

१. ॐ स्वस्ति [।] चिरवलि स्थितो ।। परम माहेश्वर समधिगतपं –
२. चमहास(श)ब्द मातापितृपादानुध्याता(तो) सत्यसौ(शौ)र्यदया –
३. दानगुणसपदाधारभूत :] श्रीगिदेवीबरलब्धप्रसाद(दो)
४. तैलपवंसो(शो)द्भवमहाविजयराजप्रबद्धमा -
५. न राणक श्रीरामदेवपादा: कुशलिन: [।।] यावच(च्च) -
६. न्द्राकमेदिनीबर्त(र्त्त)ते ताव[त] पुत्रपौत्रसंततीनां

d plate ; 1st side.

७. सजलस्थलचतुसि(स्सी)मावच्छिन्न(न्ना)चाटभटप्रवेस(श) रेय –

८. .णनायकस्य उपलवडाग्रामोयं (1) प्रसाद(दी)कृतो श्र -
९. स्माभि[:] ताम्र(म्र)शासनः [।।] अस्मिन्वंस(शः)ख(त्त)ये खि(क्षी)णे -
१०. येकेचित् राजा भविस्य(ष्य)ति [।] तस्य पादे(दो)[ऽप]ल -
११. ग्नोहं ममदत्तमोपहरेत । [।] (2)अगु(र्ध)मेक[ं] पद -
१२. मेकं यो हरेत बसुन्धरां [।] दिवं बर्स(र्ष)सहस्रां(स्त्रा)[णि]

2nd plate ; 2nd side

१३. या(जा)यते ब्रह्मराक्षस[:] [।।] स्वदतां(त्तां) परदतां(त्तां) वा जो(यो) हरेत ब-
१४. सुन्धरा[म्] [।] षष्ठि वर्षसहस्राणि नरके यायते कृमि -
१५. : । [।] पूर्वकोणे उलु(दु)म्बरगाच्छि (3) सन्धि [।] उत(त्त)र -
१६. दिस(शं) पलंस (?) सन्धि [।] पश्चिमको ण(णे) सोमवृख(क्ष):-
१७. सन्धि [।] दखि(क्षि)णकोणे पाश्वलिग्र न्ध बगसुला (4) पश्च -
१८. तितिल (5)नासि सन्धि [।।] भोलसु(श)र्म करेणाली(लि)खित(ते)ता(त) [।।]

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1 It may be identified with Upaḷada, a village in Parlakimedi taluk.

2 The verse is written with full of mistakes by the engraver.

3 गाच्छि seems to be an Oriya prakrit word equal to गच्छ.

4 Bagasula may be identified with the present village of Bagusalā, about 8 miles to the N.E. of Parlakimedi town and where from the plates were discovered.

5 तितिल is probably तिन्तुलि in Oriya.

Purport

Rāṇaka Rāmadeva of the Tailapa family, who is glorified with the boon received from the Goddess Agidevi, declares from Chikhali the grant of the village Upalabaḍā in favour of one Hevana Nāyaka. This village is situated to the north of another village named Bagasulā. The plates are written by Bhaulaśarma.

There is no date given in the record. But, from palaeographical grounds it may be assigned to the 11th century A.D.

The gold coins of the Gangas

A large number of small gold coins, popularly known as *Ganga-fanams*, have been discovered from different districts of Orissa and in Tamralipti (Tamluk) in W. Bengal. The size and weight of these coins vary from. 37" to. 42" and from 6.87 grains to 8.37 grains respectively.

The scholars who dealt with Gaṅga coins are :— Dr. Hoernle (*J.A.S.B.*, Vol. LXVI, 1897, Pt. i, pp. 144-5 ff.) Dr. Hultzsch (*I.A.*, Vol. XXV, pp. 322, No. 33, pp. *322* ff.), Smith (*Catalogue of Coins In The Indian Museum*, pp. 312 & 314-5 ff.), M.M. Chakravarti (*J.A.S.B.*, Vol. LXXII, 1903, pp. 120 ff.), R.S R. Ayengar (*J.A.H.R.S*, Vol. I, pp. 133 ff.), Prof. R. Subba Rao (*J.A.H.R.S.*, Vol. V, pp. 249-50 ff.), S.C.De (*J.K.H.R.S.*, Vol. I, No. 4, pp. 367-72 ff.), P.C. Rath (*J.N.S.I.*, Vol V, pp. 61-4 ff) Dr. D.C. Sircar (*J.N.S.I.*, Vol. XIV, pp. 80-4 ff.) P.C. Dasgupta (*Proceedings Of Indian History Congress*, Vol. XIX, pp. 89-93 ff.) and Chittaranjan Roy Chaudhuri (*J.N.S.I.*, Vol. XXI, 1959, pp. 76-8 ff.)

The total number of hoards, found up till now, is four. Regarding the provenance of the first three hoards it is traceable from an old Coin-register, kept in the State-Museum, Orissa, which records that one hoard, containing 130 coins, was discovered from Baḍasāntrāpur., P.S. Tāṅgi, Cuttack district, and secured by the District-Collector, Cuttack, who sent them to the Orissa Museum in 15-11-1942 for examination. Another hoard was discovered from Angul (Orissa) and the coins were sent to the Museum by S.D O., Angul, on 5-12-1942. This hoard contained 40 coins. The third hoard, containing 58 coins and discovered from the same place (Angul) as per description given by Sri S.C. De in *J.K.H.R.S.*, Vol. I, pp. 367, was kept in the Museum. Apart from these hoards, Dr. H.K. Mahtab, the Chief-Minister, Orissa, secure three gold-coins of the same type from Chauduar, Cuttack district, in 1949, and presented to the Museum. The Fourth hoard was discovered at the foot of a hill named Parimalagiri, which is a peak of the Gandhamārdana-range, close to a historical locality called Hariśaṅkara in Balangir district, on 13 3-1942 and secured by the late P.C Rath, the then Superintendent of Archaeology in the Ex-State of Patna. Sri Rath,

who edited these coins in *J.N.S.I.* Vol. V, pp. 61-4 ff. states that the weight of the coins ranged from 7.37 grains to 7. 42 grains. The total number of coins, found in the hoard, is *119.* Sri Rath had, however, erroniously identified then saying that they belonged to one Rāmadeva of Patna; but that veiw was subsequently corrected by Dr. D.C. Sircar in *J.N.S.I.* Vol. XIV, 80-4 ff. We will come to this point latter on.

With regard to the first three hoards, a descriptive account was given by my friend Sri S.C. De in *JK.H.R.S.*, Vol. I, No. 4, pp.362-72 ff. He classified the coins into three groups, namely A,B and C as stated below :—

(*1*) *Graup-A*

Obverse :— A recumbent bull, not well defined, facing right with symbols in front and above (some symbols are like *Chakra* and *Aṅkuśa*).

Reverse :— A symbol (appearing like the Oriya letter *SA* (Samvat), placed horizantally, numerical figures below it, showing the *Aṅka* or *Srāhi* years of the king to whom the coin is assigned.

(2) *Group-B* :—

Obverse :— It is well defined. A caparisoned couchant bull, facing proper right, having on its sides the symbols of the sun, a trident (*triśūla*), a *ḍamaru* and a conch.

Reverse : – A symbol like the Oriya *SA* followed by *Anka* or *śrahi* years under it. On the sides of *SA*, which might indicate the *Samvat*, there are the symbols of a dagger (Kuṭhāra), a *ḍamaru* and a *Chakra.*

The difference between these two groups, A and B, is that the symbal *SA* is flanked with two additional symbols on both sides in group B, while in the case of A the additional symbols are not represented. According to Sri De, one of the fianked symbols appears like an elephant-goad and the other is not identifiable. But, Dr. Sircar opines that these symbols are *Aṅkuśa* and *Kuṭhāra* (vide *J.N.S.I.* Vol. HIV, P.80).

The *Aṅka* or *śrāhi* years, given under the letter *SA*, and deciphered by me from the original coins, numbering *70*, now preserved in the State-Museum, Orissa, are as shown here-under :—

Aṅka or *śrāhi*		*Number of Coins*
8	.. .. ..	1
11	.. .. ..	4
14	.. .. ..	1
17	.. .. ..	2
19	.. .. ..	2
2I	.. .. ..	*I*
22	.. .. ..	58
	.. .. ..	1

It should be noted here that Sri De, who examined these and some more coins, read the figures as : 2,3,4,5,7,8,9,10,11,12,13,14,15,17, 18,19,31,32,34,35,38 and 39, on them. It is necessary to point out here that what Sri De read as 2 is really 7 and what he read as 3 is really 2. This defect in deciphering the numbers was also noticed by Dr. Sircar who further went on saying that the figure 7 read by Sri De is "a slightly modified form of the regular 3" (Vide *J.N.S.I,* Vol. XIV,P, 81)

The most significant and interesting feature in these coins is their legend which is enshrined at the top of one of the two faces. Dr. Hoernle says that it is "Sri Gaga" (correctly "Srī Gaṅga") M. M. Chakravarti reads it as "śrī ana", and takes that to be an "abbreviation of a name as Anaṅgabhīma, then a common title like Anantavarman." Then, he assigns it to Anaṅgabhīma III. Smith says that they belong to Anantavarma Choḍagaṅga.

Dr. Hoernle got some coins from Angul, bearing the figure of a bull, the usual emblem of the Gaṅgas, on the obverse, while on the reverse there are similar symbols what is noticed on coins, already described above.

Dr. Hultzsch collected a coin, weighing 6½ grains, contined a recumbent bull facing proper right with the symbols of the sun (?) in front and a crescent above on obverse and the lether *SA* on reverse.

There are 8 coins in the Indian Museum, Calcutta, which, according to Smith, bear the letter *SA* for *Samvat* and the numerical figure in South-Indian (Telugu) type.

The coins of the Parimalagiri-hoard which were brought to light by Sri P.C. Rath of Balangir (*J.N.S.I.* Vol. V, pp. 61-4 ff.), were not correctly identified although they belonged to the type of *Gaṅga-fanam.* Sri Rath erroniously read the legend as "Srī-Rāma" and assigned it to a king named Rāmadeva (popularly known as Ramāi-deva), said to be the founder of the so-called Chauhān family of Patna. He further incorrectly deciphered the word "Patna" (correctly "Pāṭṭanā", according to him) for the Oriya letter *SA* His mistakes were any way pointed out by Dr. D.C. Sircar (vide *J.N.S.I.*, Vol. XIV, P,82) as we have said before. The *Aṅka* years found in this hoard of coins are 8,11,17, 19,21,22 and 25. *

These coins, in weight, vary from 7.37 grains to 7.42 grains.

The latest discovery of one more coin of the same type is from Tāmralipti (Tamluk) in W. Bengal. It was found in September, 1955, by Sri P.C. Dasgupta who published a paper on it in the *Proceedings of the Indian History Congress* Vol. XIX, pp. 89–93 ff. It was also edited in *J.N.S.I.* Vol. XXI, 1959, pp. 76-8 ff by Sri Chittaranjan Roy Chaudhury, who described the coin as follows :—

Obverse :— A recumbent bull to right, flanked by various symbols. Above the bull, a four spoked wheel; in front of the bull, dots and conch shell.

Reverse :— Oriya regnal date, namely Oriya Sa (Samvat) above, figure 'ଃ' below

Sri Roy Chaudhury says that "the coin is interesting on account of its identity known provenance in lower Bengal. It probably came to Tāmralipta out of economic activities between the then Orissa and Bengal. But, it is equally likely that the coin stands as a witness and corroborates the inscriptional evidence of the superimposition of Ganga hegemony over parts of lower Bengal during the Pāla-Sena period."

* Sri Ratha reads 8,33 34,35,55,56, and 59.

Historical Notes.

Beginning from 626–7 A.D. the Gaṅgas ruled over the glorious country of Kaliṅga uninterruptedly for more than four hundred years from the capital city of Kaliṅganagara. Then, they conquered Utkala and unified it with their own kingdom in the first quarter of the 12th century A.D. when they shifted their headquarters from Kaliṅganagara to Vārāṇaśikaṭaka, the modern Cuttack on the banks of the Mahānadī,

During the last part of the rule of the Early-Gaṅgas, troubles arose on account of contest for power between the then existin colleteral branches of their family. We have already discussed, in the 2nd Volume at page 365, about the hostility which aggravated the kinship between the Svetaka-Gaṅgas and the Gaṅgas of Kaliṅganagara. Similarly, towards the end of the loth century A.D., another line of the Gaṅgas rose into power and became the over-lord of Kaliṅga by unifying five separated parts of Kaliṅga, hitherto divided among five branches of the family, In support of this view, we may cite the following verse relating to the achievements of Vajrahasta IV *alias* Aniyaṅka-bhīma (981–1016 AD.) :—

पूर्वं भूपतिभिर्विभज्यवसुधा या पञ्चभिः पञ्चधा ।
भुक्त्वा भूरिपराक्रमाद्भुजबलात्तामेक एव स्वयम् ॥ (1)

It was accompli hed towards the end of the 10th century A.D. It is quite significant to note here that in the neighbouring country of Veṅgī there followed a period of anarchy for 27 years *i.e.* from 972 AD to 999 A.D. (2)

We fully agree with the following view of D.C. Gaṅguli :—

" Some times during the latter part of this *interregnum*, the Chola Rājarāja took possession of the Andhra country and Kaliṅga probably defeating Yuddhamalla III " × × ×

An inscription of the 21st year (= A.D. 1005) of the king adds that he conquered Kaliṅga". (3)

1. Vide App. I.A Vr. No. 1
2. *E.I.* VI. pp. 358 ff. and *I.A.* Vol. XX, pp 272 ff.
3. *I.H.Q.* Vol, XII, pp 45 ff.

With our present knowledge regarding the Gangas, we cannot trace out the relation between Vengī and Kaliṅga, during that conflicting period, but the political condition in both the countries appear to be almost the same. As different colletaral aspirants in Vengī fought with each other and weakened the resisting power of that country, so also in Kaliṅga the different branches of the Gaṅgas might have fought with each other only to create field for outside powers to march into their parental land.

At first we find that Ammārāja I and Chālukyabhīma (925 A.D.) of Vengī had used the glorious title of *Tri-Kaliṅga-dhipati*. But, afterwards that family made an alliance with the Gaṅgas, probably through matrimonial relationship.

The 4th king in the first genealogical table of the Gaṅgas (Vide App. I-A.), is Kāmārṇava I (913-978 A.D) and his younger brother Vinayāditya (978-981) is the 5th King. They allied with the senior-line of the Chālukyas of Vengī when that country was facing troubles on account of some internal disturbance. In a battle Kāmārṇava I and Vinayāditya were killed, as per Conjivaram inscription. (4) It is stated there that one Jaṭā-Chola-Bhīma led an expedition to Kaliṅga at that moment. Although some portions of this inscription are mutilated, we may infer on hypothetical basis that Kāmārṇava * was killed. The relevant lines of the inscription are quoted below :—

L. २७. दानार्णव-नृपकामौ यो युधि सत्सकलसैन्यमभिहत्य देश'म)
L. २८. मविनोत परिनेतुर्मशि: [।] चित्र' सुदूरमपि चारुकुम्मन्तं कामार्णव-
न्दिवमनि......
L. २६. भूत् व्यक्तं ब्यसिस्म पतत्स्वित्ति बैपरीत्या कामार्णवम भुविनयम्...
L. ३०. त विनयादन्यभूपते:

Kāmārṇava I ruled for 35 years (913-978 A.D) and after him, his younger brother, Vinayāditya ruled for 3 years (978-981 AD).

4. *E.I.* XXI, pp 29-34 ff.

* The identification of Kāmārṇava cannot be conclusive since we get the name of Madhu-Kāmārṇava in the senior-line of the Gaṅgas (Vide Vol. II. No. 38 above)

According to B.V. Krishna Rao, "the hostilities between the E. Gangas and the E. Chālukya-overlord of Jeṭācholabhīma would appear to have continued unabated for atleast three years more.Chola Trinetra claims to have killed Vinayāditya also on the battle field".(5)Kāmārṇava I seems to have established his relationship with Dānārṇava (970-973 A.D.), an Eastern Chālukya king of Vengī, whose mother Aṅkidevi, according to Krishna Rao, was a Kaliṅga princess and probably a sister of Kāmārṇava I.

It is on account of this matrimonial relationship, Kāmārṇava and Vinayāditya had proceeded to assist their brother-in-law(Dānārṇava) who was then attacked by Bāḍapa, a collateral aspirant for the Chālukyan throne That was probably a period of weakness, ensued in the territory of Kaliṅga, when a hostile Somavaṃśī king, named Yayāti, could easily capture the province of Tri-Kaliṅga and used the glorious title of *Tri-Kaliṅgādhipati* It is interesting to note here that in the Patna plates of Yayāti-Mahāśivagupta (*Circa* 1015-70 A,D,) (6) there is a verse describing the achievements of Yayāti and stating that he captured some excellent war-elephants headed by one named *Kamadeva* :-

" मात्द्यन्लोलालिसालाकुलकरटपुटस्यन्दिदानप्रवाहान्
सिन्दूरारक्तकुम्भान स्ितपृथुलरदान् कामदेवादिसञ्ज्ञान् ॥"

Then, he defeated one Ajāpala in the battle field :-

जित्वाऽजापालमाजौ जनितसुरवधूविस्मयस्मेरवक्त्रः ।
स द्वात्रिंशत् करीन्द्रान शिरसिकरहतारोहकान्यग्रहीद्यः ॥"

Meanwhile, the sudden rise of the Somavaṃśī kings, after the downfall of the Bhauma-karas of Toshali, in or about 930 A.D., caused disturbance in Kaliṅga, when the senior-branch of the Gaṅgas was on the vedge of losing its supremacy. Eventually the usage of the Gaṅga-era was intermittently abandoned from the Gaṅga records for some decades after 939 A.D. (i e. G.E. 313). Like the Eastern Chālukyas of

5. *J.A.H.R.S.* Vol X, pp, 37 ff.
6. *J.A.S.B.* Vol I, 19 5, pp 19-23 ff

Veṅgī, the Gaṅgas had also to face some internal troubles in the form of a civil-war,owing to rebellious conduct of some colleteral aspirants in the family. That,however, considerably reduced their power and prestige and encouraged many rival powers of neighbouring countries,particularly the Eastern Chālukyas of Veṅgī and the Somavamśī-kings of Dakhina Kosala to seize a strategical portion of the Gaṅga kingdom, named Tri-Kaliṅga.(7)

Immediately after this, that title was used by the Somavamśī-kings. The first known king in this family who used the title of *Tri-Kaliṅgadhipati* is Mahābhavagupta I, son of Mahāśiva-gupta (Vide *I.H.Q.*, Vol X, pp 245-7 ff) After him, it was regularly used by his descendants, namely Yayāti - Mahāśivagupta, Bhīma-ratha - Mahābhavagupta, Udyotakeśari - Mahābhavagupta .and Karnadeva - Mahāśivagupta (8). Of course, one Yaśakarna of the Chedi family of Dāhala used the same title, but it was only for a Short Period.

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7. The geographical position of Tri-Kaliṅga which was equal to the high-lands of Kaliṅga, is discussed in Vol II pp 331-4 ff above.

8. (a) Vakratentali grant of Mahābhavagupta (Vide *E.I.*XI, pp. 93-5)

(b) Nibinna Charter of Mahāśivagupta-Yayāti (Vide *E.I.*XI, pp. 95-8 ff).

(c) Patna Museum Plates of Yayāti Mahāśivagupta (Vide *J.A.S.B.* Vol., I, 1905, pp 1 and pp. 16 and 19 ff.)

(d) Kalibhana plates of Janmejaya Mahābhavagupta (Vide *I.H.Q.* Vol XX, pp. 238-50 ff and pp. 245 ff.)

(e) Patna Museum plates of Janamejaya Mahābhavagupta (Vide *J.A.S.B.* Vol., I,1905, pp. 1-23 ff)

(f) Narasinghpur plates of Udyotakeśarī - Mahābhavagupta (Vide J.*B.O.R.S* Vol XVII, pp. 1 ff.)

(g) Sonpur plates of Janamejaya - Mahābhavagupta (Vide *E.I.* XXIII, pp. 248 ff.)

(h) The Mahakosala Historical Society plates of Mahābhava-gupta (Vide *E.I.* XXII, pp. I35 ff.)

We append below a pedigree of the Somavamśī kings of D. Kosala and Utkala, who played an important role in the history of Utkala and Kaliṅga. I have fixed the reigning periods of the kings of this family on a tentative measure.

(i) Nagpur Museum plates of Mahābhavagupta Janamejaya (Vide *E,I.* VIII, pp. 138 ff.)

(j) Jaṭesinga and Dungri plates of Mahāśivagupta *Yayāti* (Vide *J.B.O.R.S.*, Vol II, pp. 45 ff.)

(k) Patna plates of Janamejaya– Mahābhavagupta (Vide *E.I.* III, pp. 340 ff)

(l) Chauduar plates of Janamejaya - Mahābhavagupta (Vide *E.I.* III, pp. 345 and *I A.* Vol. V, pp. 55 ff.)

(m) Cuttack plates of Bhīmaratha - Mahābhavagupta (vide *E I.* III, pp. 355 ff.)

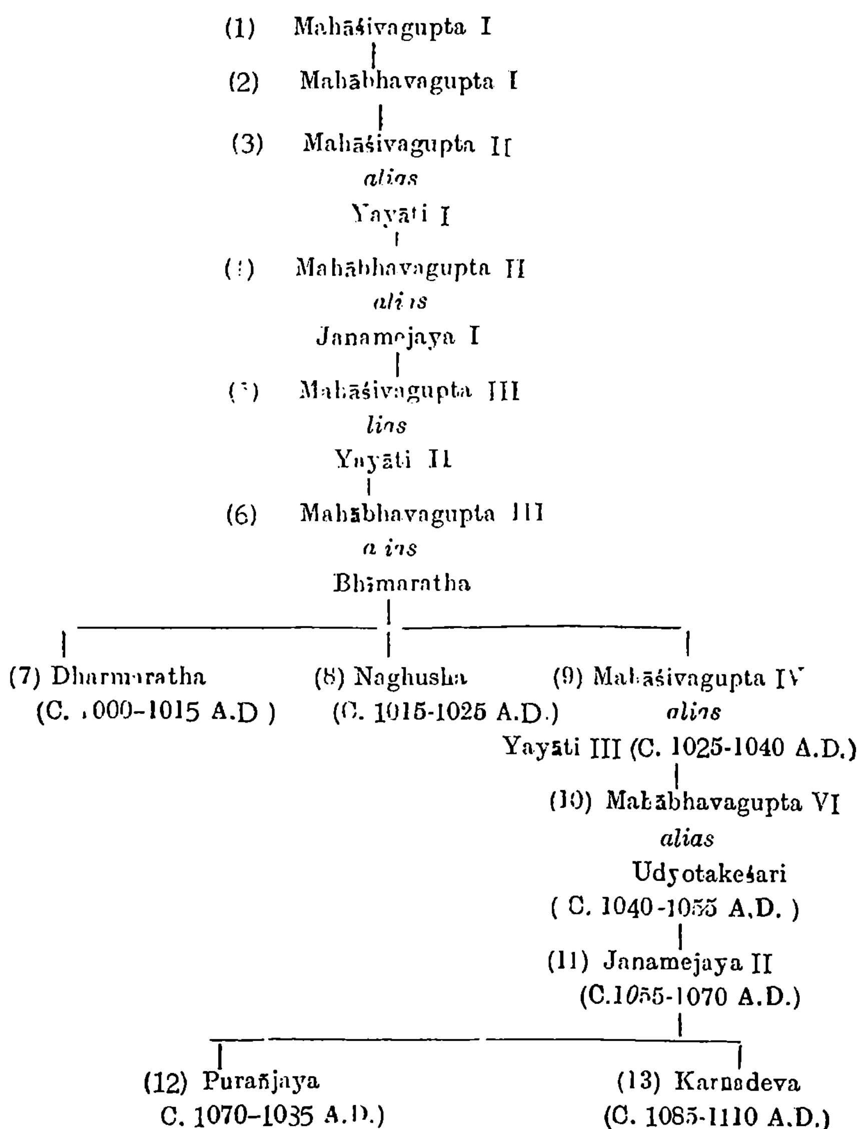
(n) Cuttack plates of Yayāti (*Ibid* pp. 351 ff.)

(o) Brahmeśvara temple - Inscription of Udyotakeśari *J.A.S.B.*, Vol VII, 1838, pp. 557 ff.and *J.R.A.S.B.*, Letters, vol. XIII, 1947, pp, 63 ff.)

(p) Ratnagiri plates of Somavamśī Karṇa (*E.I.* XXXIII, pp. 269 ff.)

Inscriptions relating to the Somavamśi Kings will be published in the IV volume of this series.

Genealogical table of the Somavamsi Kings



Mahāśivagupta *alias* Yayāti II, while using the title of *Trikaliṅgādhipati*, claims that he was a terror to the kings of Karnāṭa, Lāṭa and Gurjara; the captureor of the land of Kāñchi; the overlord of Kaliṅga, Kongoda, Utkal and Kosala; the striker of Gauḍa and Rāḍha and the sweet full-moon in the clear skies of the family of moon, and has become the lord of Trikaliṅga by his own valour.

The passage runs as follows :—

कर्णाट-लाट-गुर्जरेश्वरदारुणज्वरो भूविटकलत्रकाञ्चीकलापाभरण-लम्पट: । कलिङ्ग-कोङ्गोदोत्कलकोसलास्वयम्वर: प्रसिद्धगौड़राढ़ाम्बराप्रकर्षणो-द्वातमारुत: शीतांशुवंशविमलाम्वरपूर्णचन्द्र: । स्वभुजोपार्जितत्रिकलिंगाधि-पति: ...."

He (Yayāti II), being a contemporary of the great Rāshṭtrakūṭa king Krishṇā III, I think, he made an alliance with him and could overpower several great kings of Dākshiṇātya including Gauḍa and Rāḍha countries. He unified Kosala and Utkala 9 while he captured Trikaliṅga which was probably hitherto taken away by some Chāukyan kings of Veṅgi. The exact locality of *Trikaliṅga* which was a bone of contest between the E. Gaṅgas, the E. Chālukyas, the Somavamśis and the Chedis, may be traced out, with certain amount of certainty, near the Ganjam-agency including some portions of the districts of Koraput, Kalahandi and Phulbani. Thus, it possessed of a great stratagical importance in those days when elephants and aboriginal tribes considered to be of main war - potentialities. So long as Trikaliṅga was under the possession of the Early Gaṅgas of Kaliṅga, they could maintain peace and tranquility in their own Kingdom. But, afterwards when it was passed to the Somavamśi kings of D. Kosala and Utkala, they became more powerful than the Gaṅgas.

It is needless to say that the Cholas in the south rose tnto power when Rājendrachola I came to the throne (1012–1044A.D.). He was a Contemporary of Bhīmaratha whose war-chariots moved from the Setu (near the Cape - Camorin) to the Himālaya. The verse is quoted below :—

9 " भटैरबद्दव्यमिदंनरेन्द्रै राष्ट्रद्वयं कौशलमुत्कलं च ।
अकण्टकं साधयत: समन्ताद् भुजद्वय यस्य कृतार्थमासीत ॥"
J.B.O.R.S Vol. XVII, p. 1.

" यस्मिन् दिग्विजयावतारणा पुरा विद्वेषिभूमीभुजा
प्राप्ताथऽन्यदिगन्तरं तदनु च स्फीतस्च चमूरेणवः ।
सेतूपान्तवनान्तरे हिमवतः पर्य्यन्त भूसीमनी
प्रागाम्भोधितटाग्रनीषु कटके पूर्वंतरद्दमाभृतः ॥" 12.

Might be his aggressive measure was afterwards retaliated by Rājendra Chola I when he marched through Chakrakoṭa, Yayātinagara, Kosala, Oḍra and Daṇḍabhukti. The translation of the Tamil - version in his *Praśasti*, as made by Nilakantha Sastri, 11. is quoted below :—

(He seized) *Sakkarakkoṭṭam,* 12. whose warriors were brave; *Madura - Maṇḍalam* destroyed in trice, the prosperous city of Nā-maṇaik-koṇam with its dense groves, Pañ^ap-palli whose warriors (bore) cruel bows, Māśuṇi-deśa with its green fields; a large heap of family – treasures together with many (other) treasures (which he carried away), after having captured Indraratha 13. of the ancient race of the moon, together with (his) family, in a fight which took place (at) Adinagar, 14. (a city) whose great fame knew no decline; odda-vishaya which was difficult to approach on account of its dense forest defence; the good Kośalai-nāḍu, where Brahmins assembled; Taṇḍabutti, 15, in whose gardens bees abounded, (land which he occupied) after having forcibly attacked Raṇaśūra...."

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10 *J.B O.R.S* Vol. XVII, pp. I ff.

11 *The Cholas*, Vol. I, pp. 162 ff.

12 It is identical with *Chakrakoṭa* which was ruled by the Nāgavamśi-kings of Bastar (Madhyabharat).

13 In thetext it is *dhirataran* which may also be pronounced as Dharmaratba. In the genealogy of the Somavamśi kings Dharmaratha came to the

14 *Adinagar* in Tamil–record may be read as Yayātinagara, the capital city of the Somavamśi kings of Dakshina–Kosala.

15 It is Daṇḍabhukti.

The struggle, between the Gaṅgas and the Chālukyas,[16] which continued from the 9th century onwards, at last come to an end after the death of Kāmārṇava I and his younger brother Vinayāditya in or about 981 A.D. Immediately after this, Vajrahasta IV unified all the five parts of Kaliṅga which were hitherto separated among five colleteral branches of the Gaṅgas. Most probably, the reason for the struggle between Kaliṅga and Veṅgi, as stated above, is due to some family feud that existed among the Gaṅgas and the E. Chālukyas through matrimonial ties. From a copperplate grant of Vajrahasta, an Early Gaṅga king of Kaliṅga (vide No. 37, Vol. II above), we know that he was related to a Chālukyan-prince named Erupamarāja, son of Kāmaḍirāja of Naggari-Sālukī dynasty, It is, therefore, evident that the Gaṅgas had established relationship with the Chālukyas since a pretty long time. Eventually, they received from and given to the Chālukyas all possible help at the time of need. Taking advantage of that Gaṅga-Chalukyan disput in Kaliṅga and Veṅgi, the Cholas, the Somavamśi-kings and even the Chedis and the Rāshṭrakūṭas played their parts of aggression against these two unfortunate lands. At this moment of calamities in the fate of Kaliṅga, the Gaṅgas lost their best part of land, Trikaliṅga, for long time to come i. e. at least upto 1038 A.D , when Vajrahasta V's accession took place.

Now, the rivalry between the Cholas and the Somavamśi kings may be explained by two possible reasons; *Viz* (1) that they both intended to expand their territories by capturing Kaliṅga and (2) that they were interested in contesting with some colletoral branches of the Gaṅgas. So, Yayāti and his descendent, Dharmaratha (or Indraratha), after possibly collaborating with the powerful

16 This struggle probably started from the time of Guṇaga-Vijayāditya (844–888 A D) who defeated the Gaṅgas and got some elephants as tribute (vide *E.I*, IV, pp. 226 ff.). Another Chālukyan king named Kollabhigaṇḍa Vijayāditya IV claimed to have conquered Kaliṅga in 918 A.D , when he got possession of some forest regions of *Trikaliṅga* (Vide I. *A*. Vol. *XX*, pp. 104 ff.). Another king, Vikramāditya II (925 A.D.) boasted to have possessed the title of *Trikaliṅgādhipati* (*Ibid.* pp. 269 ff.)

Rāshṭrakūṭas, advanced as far south as Simhala 17. and Setu, Probably that was the period when Parāntaka I (907-953 A.D.) was on the Chola-throne.

The last part of his reign was full of miseries owing to interference of he Rāshṭrakūṭa king Krishna III. Consequently Yayāti and Dharmaratha's raids should have been accomplished during that troubled period ensued in the fate of the Cholas. The Vaidumbas of Kāñchipura, who were originally subordinates under the Rāshṭrakūṭas, had subsequently attained sufficient strength to check the rise of the Cholas, even after the Rāshṭrakūṭa king, Krishna III's death in 968 A.D. It should be noted here that the Vaidumbas had matrimonial alliance with the Gaṅgas which is evident from some Gaṅga-records (Vide No. I . and Apps. I - A and I - B) Kāmārṇava II married a Vaidumba princess named Vinayamahādevi who was the mother of Vajrahasta V. Thus, we infer that the Cholas and the Gaṅgas were not in friendly terms.

Rājendra Chola I ascended the throne in 985 A. D. A few years before, it Kāmarṇava I and his brother, Vinayāditya, were killed in battle-fields by Bāḍapa and Chola-Trinetra. Immediately after his accession, Rājendra Chola defeated the paternal enimies including the kings of Veṅgi and Kaliṅga.

In this connection we may cite the following verse from his Kanyākumāri inscription :—

" भ्रातृभ्यां समुपेक्षित जनपदं वंशाक्रमाभ्यागतं
क्रान्तं वैरिमहेश्वरैरतिवलैर्वेङ्गीन्कलिङ्गानपि ।
जित्वा शत्रुपरंपरामतिवलां हित्वा च भीतान् वहुन् ॥"

(vide *Travancore Archaeological Series* Vol. III, pp. 148 ff.)

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17 While editing in a faulty manner the Muranja-Mura charter of Yayāti, B. C. Majumdar says :—

" Yayāti, I should say, did not even dream that he should proceed to those far off countries", (*J. B. O. R. S.* Vol. II, p. 50) It is due to lack of his informations regarding the - then prevailing situation in the Deccan, he passed this faulty remark. But, actually its reverse is the truth.

Again, in Tiruvālangādu plates it is stated that in his time one Aranmolivârman of his family defeated the kings of Kaliṅga, Veṅgi and Oḍra, together with many other countries (vide *S.I.I.* Vol. III, pp. 417 f). Another inscription of Rājendrachola gives the following verse :—

स्वसेनार्धीशानप्रतिहतकुलूतोत्कलपतिः ।
कलिङ्गान्विंशेन्द्रैः*स्सह वहलवीर्य्यान्विदलयन् ॥"

(vide *S.I.I.* Vol. III, pt. i, pp 69-70 f.)

It is quite significant to note here that these victories over Utkala, Kaliṅga, and Oḍra were not obtained by a single hand. From Kulenur inscription of the Chedi king, (vide *E.I.XV*, pp. 330 ff) we get a hint that Gangeyadeva, a contemporary of Rājendra had formed confederacy with the Paramāra Bhoja and Rājendrachola I to attack a Chālukyan king Jayasimha by name, from three quarters. According to V.V. Mirashi, "victory does not appear to have always attended the allies; for the Kulenur inscription records the defeat of their elephant squadrons by Jayasimha's cousin Kundarāja" (vide *EI. XXIV*, pp 16:). Kundarāja's identity is not traced since there was none of this name in the Chālukya family. (vide. *Karnatak Historical Review*, Vol. II, pp. 37 ff.). We may say that he was a Gaṅga prince of Kaliṅga named Gunḍarāja or Gunḍama II (1016-1019 A.D.) who might be a cousin of Chālukya Jayasimha through matrimonial side. It is he (Gunḍama) who saved his cousin (Jayashimha) when he was attacked from three sides by Rājendra Chola I, Bhoja of Paramāra dynasty and Gāṅgeya-deva of Chedi dynasty. Immediately after this, Gaṅgeya attacked Utkala (vide *EI. XIX*, pp. 79 ff.). Here too the same technic of confederacy seems to have been worked;uponbecause in the same period, not only Gaṅgeya and Rajendra Chola but also their friend Bhoja of Dhāra Claimed victory over Utkala. The name of the Utkala king in the Tamil inscriptions is given as "Dhiratāran". In the Udepur-*praśasti* it is recorded as " Indraratha".

Dr S K.Aiyangar says "it seems to me that Indraratha was the dominating ruler of whole region and these were places of importance in

* According to Lakshman Rao, the word विंशेन्द्रैः may be substituted by वंशेन्द्रैः

his territory; and Indraratha must have belonged to the dynasty of the Somavamsis of Cuttack, a ruler who has not yet come within the ken of the epigraphist though no doubt the late professor Kielhorn noted an Indraratha among those defeated by king Bhoja of Dhārā." (vide Sir Asutosh Mukharji's Silver Jubilee Volumes, *Orientalia*, Part II, pp. 541-ff,). Regarding the identification of Indraratha, A C. Banerjee says, "this king has not been identified with any known member of any Orissan dynasty. In the Chola records his family is belonging to lunar race. Very curiously, in the Udepur *Praśasti* of the Paramāra king Udayāditya, mention is made of a king named Indraratha, defeated by Bhoja ...... The known date of Bhoja range from V.S. 1076 to 1103" (i.e. 1019 to 1046 A.D.) (Vide *J.R.A.S.* 1936, p. 658 ff). Nilakantha Sastri also refers to the same *Udepur-Praśasti* regarding the identification of Indraratha (*The Cholas*, Vol. I, pp 250). But, we are not getting a king of this name in the pedigree of the Somavamsi kings. So, I am inclined to take him to be the same as Dharmaratha.

Dharmaratha's *digvijaya* is given in Balijhari grant of Udyotakeśari as follows :—

"सेतूप्रान्तवनान्तरे हिमवतः
पर्य्यन्तभूसीमनि
प्रागाम्भोधितटावनीषु कटके
पूर्व्वेतरद्वाभृतः ।
यस्योत्कम्पदरातिराजयुवति-
निःश्वासझञ्झानिलै-
र्व्यासङ्गस्वनदन्तरालमुखरै-
र्गीतं यशः कीचकैः ।"

(*J.B.O.R.S*, Vol. XVII, pp. I ff.)

From this verse it is quite clear that he achieved a great victory from the Setu in the South as far as the foot of the Himālaya. Probably, like the confederacy among the Rājendra-Gangeya-Bhoja against Utkala, he joined hands with the Rāshtrakūta king

Krishna III. But, after Krishna, in his (Dharmaratha's) old age he must have been attacked by these enemies on retaliatory measure.

The recently discovered Ratnagiri plates of somavamśi-Karṇa disclose that Janamejay II had defeated one Nāgarāja, as per the following verse :—

" कृपाणधाराधरधौतवैरि-
भूपालकान्तामृगनाभिपङ्कः ।
वसुन्धराधारमहाधुरीण -
दोः काण्डनिर्भर्त्सित नागराजः 18. ।।"

The Nāgarāja may be identified with a contemporary Nāga-king of the country of Chakrakoṭa, situated within the modern districts of Bastar in Madhyabharat and Koraput including Kalahandi in Orissa. Janamejaya's struggle with a Nāga-king of those tracts which were contiguous to South-Kaliṅga, was probably due to his hold on Trikaliṅga.

After Janamejaya II, his two sons namely Purañjaya and Karṇadeva, succeeded to the throne of utkala one after the other. From

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18 The Rāshṭrakūṭa king Krishna III, according to Karhad plates of śakāvda 880 (958 A.D.), claims to have subdued the kings of Gurjara, Lāṭa, Gauḍa, Aṅga, Kaliṅga and Magadha :—

" यस्योत्तर्जितगुर्ज्जरो हृतहटल्लाटोद्भटश्रीमदो
गौड़ानां विनयव्रतार्पणगुरुः सामुद्रनिद्राहरः ।
द्वारस्थाङ्गकलिङ्गगाङ्गमगधैरभ्यर्च्चिताज्ञश्चिरं
सूनुस्सूनृतवाग्भुवः परिवृतः श्रीकृष्णराजोभवत् ।।"

(Vide *E.I. IV*, pp. 283 ff.)

These countries were also claimed to have been subjugated by Yayāti - Mahāśivagupta. There is, therefore, no wonder that Yayāti participated with the Rāshṭrakuṭa king during his campaign over these countries.

(*Vide* *E I.* XXXIII, pp. 263 ff).

literary sources 19. we learn that Karnadeva *alias* Karnakeśari was defeated by Chodagaṅga on or before IIII A. D., when Kaliṅga and Utkala were amalgamated into one Kingdom. The hostility between the Somavamśi kings of Kosala and Utkala and the Gaṅgas of Kaliṅga was not started abruptly in the time of Karnadeva, but continued from the beginning of the 10th century, presumably from the time of Yayāti II who used the title of *Trikaliṅgadhipati.*

After Janamejaya II, his elder son Purañjaya came to the throne of Utkala towards the second half of the 11th Century. He claims to have over - powered some neighbouring kings of Gauḍa, Dāhāla, Kaliṅga and Veṅgi In lines 25-27 of the above mentioned Ratnagiri plates, we get the following verse which sings the glory of Janamejaya II :—

गौड़-डाहाल-कलिङ्ग-वङ्गजा-
भूभुजो भुजनिवारितास्य ॥
तेऽपि यस्य भुजसारशङ्कया
कम्पमानमनिशम्मनो वधुः ॥"

Since Purañjaya's brother, Karnadeva, ended his reign during the first half of Chodaganga's time, it is quite probable that Purañjaya was a contemporary of Chodagaṅga's grand father Vajrahasta V, who was involved in political struggles with Devendravarman, a member of the senior - line of the Gaṅgas, together with his subordinate Bhīmakheḍi of the Kadamva family. Presumably, Purañjaya was supported by them (*i.e*, Devendravarman and Bhīmakheḍi) against Vajrahasta, so that he could attain some temporary victory over South-Kaliṅga and consequently used the title of *Trikaliṅgadhipati.*

It is not out of place to say, that according to Māḍagrāma grant of *Raṇaka* Bhīmakheḍi, a Kadamva Chief under Devendravarman of the senior-line, a charter was issued by him in Sakāvda 988 ("नसत अष्टासीति") or 1066 A. D. from the city of Dantapura 20. Twenty one years before, in ś 967, Vajrahasta V of the junior - line

19 Vide *Ramapālacharitam* by Sandhyākara Nandi

20 *EI*. XXXI, pp 45-52 ff; Above Vol. II pp. 217-222 ff.

issued a charter from the same city of Dantapura. 21 Since Vajrahasta's second name was Anantavarman, it is not proper to identify him with Devendravarman, the overlord of Bhīmakhedi. From the context we find, that a contest for overlordship between Devendravarman and Vajrahasta V was going on at Dantapura, which was under the possession of the latter in ś 967 and captured by the former through his vassal Bhīmakhedi in ś 988.

We are in possession of eight copperplate grants issued by Vajrahasta V 22 from his capital Kaliṅganagara, but never from Dantapura. It proves that the northern portion of Kaliṅga, beyond the Mahendra range of mountains, was under the controll of Devendravarman while the southern half, including Kaliṅganagara (Mukhaliṅga), was under Vajrahasta V.

The location of Dantapura, therefore, should be traced out some where between the modern Mandasa and Bāruā in Srikakulam district where the Khedis or Kadamvas lived as out-post of the Gaṅgas. They used the titles of *Rāṇaka, Pañcha-vishya h pati* and *Mahāmaṇḍalika* under the senior-branch of the Gaṅgas Most of their grants were issued from Mahendrabhoga - vishaya and Bhiliṅgābhoga-Vishay which can be identified with a village Bhiliṅgi, in Chikati taluk in Ganjam district. After the downfall of the Bhauma-Kara kings from Toshali, the northern half of Ganjam, formerly known as Koṅgoda, was Captured by a branch of the Gaṅgas who must have established friendly relation with the then rising power of the Somavamśi kings in Utkala. Thus, a confederacy among Purañjaya, Devendravarman and Bhīmakhedi against Vajrahasta V, was quite plausible on the other hand the hostility between the Somavamśi kings of Utkala and the Gaṅgas of Kaliṅganagara, therefore, continued for a pretty long time, when, at last, the great powerful king Choḍaganga of the latter family gave so crushing a defeat to Karnadeva, the younger

21 Vide No 1 above.

22 Vide Nos. 2, 4, 5, 6, 7, 11 and supplement Nos 6-A and 6-B above.

brother of Purañja, that after 1111 A D. the Somavamśa dynasty had completely wiped out from Utkala.

It is this unsettled position in Kaliṅga and Utkala that disturbed the harmony of some neighbouring countries like Chakrakoṭa, Dakshina-Kosala and Vaṅga and apparently attracted the Cholas, beginning from the 10th century onwards. Rajendra Chola's invasion as far as the Gaṅgā and his easy capture of Chakrakoṭa, Yayātinagara (Yādinagar in Tamil records) and Vaṅga happened to be the immediate outcome of that unsettled position prevailed in these countries.

Anantavarma - Vajrahasta V (1038-1069 A.D.)

Anantavarma – Vajrahasta is the tenth king in the line of Guṇārṇava as per Appendix I–A and I–B, and the twelveth king from the same starting point, as per Appendix I–C, where two more names were added, *Viz*, Jitāṅkuśa and Kaliṅgalāṅkuśa. The total number of regnal years after Guṇārṇava upto the date of accession of Vajrahasta V, *i e.* Sakāvda 960, as per App I–A and I–B, is 148 years, which, according to Appendix I–C, is 146½ years. So, this family had come into prominance some time in 890 A.D. corresponding to 264 Gaṅga-era. This is the precise time when Tribhuvana Mahādevi, a daughter of Svabhāvatuṅga *alias* Janamejaya-Mahābhavagupta of Somavamśa family of Dakshiṇa - Kosala, 23 was ruling over the country of Toshali, afterwards known as Utkala. During her reign, a Chedi King, named Lakshmaṇarāja, invaded the country of Oḍra, as per the Bilhari inscription From this time onwards the downfall of the Bhauma-Karas in Utkala had practically started, although they struggled for existance for a few decades more. Similaraly, the senior and Junior branches among the Gaṅgas in Kaliṅga was also started and weakened the structure of administration of the former line, Political uncertainty was also prevailed into the neighbouring countries of Veṅgi where the ruling family of the Chālukyas were divided into two groups as colleter-l competitors for supremacy. That made practically a period of unrest in the fate of several countries, encircling Kaliṅga.

Vajrahasta V's father, Madhu Kāmārṇava, married one Vinaya-Mahādevi, a princess of the Vaidumba family of South – India. The Vaidumbas started to rule at Kāñchipuram under the Rāshṭra-kūṭas, and became subsequently an indipendent principality.

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23 Baud Plates of Tribhuvana Mahādevi were issued in Bhauma Samvat 158, corresponding to (736+158=) 894 A.D.

In the family of the Vaidumvas there lived a king named Siva-Mahārāja, who, most probably, was the father of Vinaya-Mahādevi, the consort of Madhu Kāmārṇava and the mother-queen of Vajrahasta V. Therefore, the latter, during the days of trouble, according to No. 1, issued lands in favour of one Aditya Chotta, of the Vaidumva family who was probably recruited by Vajrahasta for military purpose. With the help of the Vaidumvas presumably he could succeed to subjugate all the divided portions of Kaliṅga which were previously attempted by Vajrahasta IV as per the following verse :—

'पूर्व्वं भूपतिभिर्व्विभज्य वसुधा या पञ्चभिः पञ्चधा ।
भुक्त्वा भूरिपराक्रमाद्भुजबलात्तामेक एव स्वयम् ।।"

Vajrahasta's total number of grants, discovered up till now, is nine (Vide Nos. 1, 2, 4, 5, 7, 6-A, 6-B, 7 and 11). Apart from these copper plate charters there are five stone inscriptions preserved in the temple of Madhu-kesvara at Mukhaliṅga (Vide Nos. 3, 8, 9, 10 and 13) and one in the village of Urujam (No.2-A) where Vajrahasta's name is recorded. The first copperplate inscription was issued in ś. 967 (1048 A.D.) from the city of Dantapura and the remaining charters were issued from Kaliṅganagara. He is the first king in the Gaṅga family who introduced new type of family *Praśasti*, started from Guṇārṇava, as shown in Appendix I-A.

His relationship with the Vaidumvas of Kāñchipura is known from Nos. 1 and 2 above. He granted a village to one Aditya-Chotta who possessed the title of *Vīrabhairiśrava* and who was the son of Chotta-Bādayarāja of Vaidumva family (No. 1). Another grant he made in favour of one Gaṇapati Nāyaka who came from Kāñchi (No. 2).

No.8 says that in ś 990 or 1068 A.D. a queen of Vajrahasta 24

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24 According to the Gaṅga copperplates of the latter age, Vajrahasta's Chief-Queen was Naṅgamā from whom was born Rājarāja Vide *O.H.R.J.* Vol. V, No. P., pp.9.)

granted a perpetual lamp to Madhukeśvara at Mukhaliṅga. She claimed to be the princess of a king of the Haihaya dynasty and her mother was the daughter of Bhīma, probably the Chālukya-bhīma of Veṅgi Thus, there was metrimonial relationship established between the Gaṅgas of Kaliṅga, the Haihayas of Dāhāla and the Chālukyas of Veṅgi.

Rajarajadeva I

(1070 - 1078 A.D.)

Vajrahasta V's son was Rājarājadeva (I) *alias* Devendra-varman whose consaceration took place on the 20th May, 1070 A. D., Thursday. During his reign the Cholas began to raid over Kaliṅga. Rājendrachola *alias* Kulottuṅg I fought with him immediately after the latter came to the throne; but he (Rājendra) was defeated and gave his daughter, Rājasundari, in marriage to Rājarāja on the bases of compromise. The following verse is found in his *Praśasti* :—

स राजराज: प्रथमं जयश्रिय:
पतिर्बभूव द्राविलाहवोत्सवे ।
बिराजमानामथ राजसुन्दरी-
मुदूढ़बान् श्रोड़महीभुजात्मजान् ॥"

Kulottuṅga-Rājendra came to the Chola-throne in 1070 A.D. In the same year Rājarāja's accession took place in Kaliṅga. At the same time Rājendra left the administration of Veṅgi in the hands of his paternal uncle, Vijayāditya VII. But, after a short time misunderstanding prevailed among them. That embittered their relationship. Kulottuṅga-Rajendra austed his uncle (Vijayāditya) from Veṅgi when he appointed one Daddārnava in the place of his uncle. There is, however, no account of Daddārnava in the records of the Chālukyas. His name is only mentioned in No 15 above, where a description with Vanapati's, a commander of Rājarāja I's achcivements in several battles is given. It is stated that he was victorious in the wars, fought against the kings of Chola, Utkala, Khimidi, Kosala, Gidrisiṅgi and Veṅgi. The following verses in No. 15 are given here under :—

" आजावसौ चोड़नृपस्य सेना
महावनस्याश्वमृगाकुलस्य ।

मत्तेभसार द्रुमघूर्णितस्य
दावानलोऽभूज्वलमूर्त्तिगण्डः ॥
तेनाजौ चोड़सेनावनदवदहने-
नाशुगप्राप्तशस्त्री
निस्त्रिंशज्य लकेनोत्कलगजतुरगा -
नीकिनीनाथभूजा ।
निर्द्दग्धा भग्नमूला निपतितशिरस-
श्छिन्नबाहूरुशाखा
दृश्यन्तेऽद्यापिभूत च्यय इव धवले -
रस्तिभिर्ज्जीर्णमांसै ॥
जित्वा मुहुर्वङ्गिधराधिनाथं
तस्याजहाराखिलबस्तुराशिम् ।
दद्दार्णवस्तेन यमाय दूतः
प्रस्थापितो दिग्जयकीर्त्तनाय ॥"

The Telugu version given in the same record (No. 15) sings the glory of Vanapati. It says that he overpowered the kings of Kimiḍi, Kosala, Oḍra, Utkal and Veṅgi.

It is quite probable that Rājarāja, after making his own position secured in the neighbouring countries, concentrated his activities and power to give a crushing defeat to Rājendra Chola *alias* Kulottuṅga in or about 1070-71 A. D., *i.e.* before 1075 A. D. when No. 15 was incised.

Soon after this, Rājarāja should have settled the boundary dispute between Kaliṅga and Veṅgi and left the latter in the hands of his father-in-law, Kulottuṅga - Rājendra, who appointed his son, Mummudichoḍa, as the viceroy of Veṅgi. After this, in 1076 A.D. Kulottuṅga's third son Vīrachoḍa was appointed in Veṅgi as Viceroy in the place of Mummudichoḍa and continued to rule that country from 1077-1084 A D.

In 1077 A.D. Rājarāja died leaving his two baby sons, namely Choḍagaṅga and Permāḍi, whose mothers were Rājasundari and Atyaya

respectively were put into helpless position. The former was the sister of Vīrachoḍa, the then Viceroy of Veṅgi. So, after the death of Rājarāja, the royal family of Kaliṅga must have been under the protection of Vīrachoḍa 25 when several disruptive powers encircled the kingdom.

25 For details see my article in *O. H. R. J.* Vol, V No. 1, pp. 49-54 ff,

Anantavarma Chodagangadeva

(1078 - 1047 A.D.)

Anantavarma Chodaganga is a great powerful monarch in the Ganga dynasty. His reign covered a long period of seventy years. According to some copperplate grants, his anointation (*Abhishekam*) was taken place on the 17th February, 1071 A.D. Saturday (Vide Appendix II-C), when his age was not more than seven years, According to *Dharmaśāstras*, the consacretion ceremony of a king cannot be performed unless and until he gets a queen to sit by his side. Therefore, Chodaganga must have been married a young girl, less than his age, before the date of his anointation. Again, according to an existing social practice in South-India, he had to marry a daughter of his own maternal uncle. 26 In this connection the following points which I have discussed previously in my paper on " The Kenduli copperplate grant of Narasimhadeva of Śako 1305," published in *O. H. R. J.* Vol. V, No. 1, pp. I-100 ff, are re-produced :—

Kulottuṅga appointed his second son Mummudicheḍa as the viceroy of Veṅgi in 1076 A.D , i.e. after the treaty with Rājarāja of Kaliṅga. But, Mummudi did not like to stay at Veṅgi probably apprehending danger from Kaliṅga or from his brothers who were not in good terms with him. So, after a few months the third son of Kulottuṅga, Vīrachoḍa, was sent to Veṅgi as Viceroy, and ruled over there from 1078-84 A.D. for the first time and from 1088-89 to 1092-92 A. D. for the second time. After 1093 A. D. the fourth son, Vikramacheḍa, was appointed to the Viceroyalty of Veṅgi and he continued to rule until he was chosen heirahparent to the Chola-throne in 1118 A.D.27. Vikramachoḍa took represal measures against Kaliṅga which fact is known from epigraphical sources.

The first Kaliṅga - war took place in the 27th regnal year of Kulottuṅga, i.e. 1094 A.D. All these battles were fought after Vīrachoḍa

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26 "दक्षिणे मातुला कन्या" is a popular tradition.

27 Nilakantha Sastri's *The Chola*, Vol. II, pp. 31–32 ff.

left office of the viceroyalty of Veṅgi. After retirement what happened to him is not known from the Chola records.

The first Kaliṅga war was a less severe type although the southern part of Kaliṅga is said to have been included in the Chola empire. But the second war against Kaliṅga seems to be more severe and decimating due to great conflagration inflicted on her by the Chola army as described in the 'Kaliṅgattupparaṇi' (Vide App. IV). According to scholars, this war had taken place in or about 1110 A.D., and most probably Vikrama choḍa, the 4th son of Kulottuṅga took part in it although his name is nowhere found in the said poem.

Now, the question is, what made Kulottuṅga and his 4th son fight against Kaliṅga ? Nilakantha Sastri says: "Anantavarma Choḍagaṅga was the grandson of Kulottuṅga himself by his daughter Rājasundari. Dynastic connections, however, seldom availed to stop the course of political ambition, and it would seem that Kulottuṅga was the aggressor on this occasion," 28

The real cause of this war is not known; but we may presume that the family misunderstanding is at its bottom. It has not yet been satisfactorily explained as to why Kulottuṅga's first son was ignored while his younger brothers were given the chance of ruling over the Veṅgi kingdom in turn. This question leads us to think that there was no happy relationship among the brothers and that their old father (Kulottuṅga) used to change his affection from one son to another according to his whim and pleasure. The result was that each aspirant of power had tried to gain father's confidence and favour by hook or crook. Thus Virachoḍa, the third son of Kulottuṅga, was twice sent to Veṅgi as Viceroy with an interval of only about four years. We are now in possession of one of his mutilated inscription in the Liṅgarāja temple at Bhubaneswar (Vide No.57) and two of his officer s inscriptions in the temple of Mukhaliṅgam where the Sāhi year of Choḍagaṅga Deva as 28 (1103 A D) and Saka 1042 respectively are mentioned (Vide Nos 44 and 74).

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28 *Ibid* Vol. II, Pt. ii, p. 37-38.

These officers of Virachoḍa are designated as the 'Puravari of Nakarapuvāḍa' (Kaliṅga-Nagara or the capital of Kaliṅga) and Leṅkā. It proves that there was full alliance between Choḍagaṅga and Virachoḍa and that the latter's officers were in Kaliṅga in 1103 and 1120 A.D. i.e. about 10 and 28 years after Vīrachoḍa left the office of the Viceroy of Veṅgi. What sort of relationship he could have with Choḍagaṅga ? Dealing with this inscription Sri B V. Krishnarao remarks that the date of it was wrongly read by H.Krishna Sastri because there is no indication about the existence of Vīrachoḍa. He further says that Vīrachoḍa himself is the donor of the grant. Sri Krishnarao completely ignors the reading of *Puravari* (officer) of Vīrachoḍa who is the actual donor.29 Similarly he is ignorant of Vīrachoḍa's existence in Orissa.

In two inscriptions of the temple of Drakshārāma we find the name of Choḍadevī *alias* Jayamgonḍan Choḍadevī who claims to be the chief queen of Choḍagaṅgadeva and the Kaliṅga Mahādevi.30 From her name we can say that she belonged to the Choḍa family. The popular custom in the south is that one should necessarily marry his own maternal uncle's daughter. This system is still in vogue in the Telugu and Tamil districts. According to the religious code (Dharmmaśāstras) this kind of marriage was not only permissible but also compulsory in the south. Accordingly Choḍagaṅga must have married a daughter of one of his maternal uncles and our Choḍadevī of the Drakshārāma inscription, being the scion of the Choḍa family, was called Choḍadevī among the queens of Choḍagaṅga. Now from the Chola records we find that Kulottuṅga had four sons. The first son was not appointed as the Viceroy of Veṅgi. The second son came to Veṅgi as Viceroy in 1076 A. D. when probably Choḍagaṅga was a mere baby or was not born at all. Then the third son Vīrachoḍa held the administration of Veṅgi. His rule terminated in or about 1093 A D. when Choḍagaṅga was about 17 years of age befitting for marriage. After Vīrachoḍa, the fourth son of Kulottuṅga came to the throne of Veṅgi and immediately started the fighting with Kaliṅga. In consideration of all these facts it is quite evident that Choḍadevī was the daughter of no other maternal uncle of Choḍagaṅga than Vīrachoḍa; otherwise it would be hard to

29 *J A H R. S*, Vol. XII, p. 48.

30 *S I. I* Vol V Nos. 1052 (A. R. No. 217-A of 1893) and 1194 (A. R. No. 315 of 1893).

explain as to why he was present in Kaliṅga and one of his officers visited the temple of Mukhalingam at the moment when hostilities were existing between the two royal families. We have already stated that there was no harmony existing among the brothers of Vīrachoḍa. So, presumably when he gave his daughter in the hands of Choḍagaṅga, the sole monarch of a very prosperous kingdom, jealousy took its own course in the minds of his brothers. Vikrama who got the throne of Veṅgi in 1093 A. D. seems to have prejudiced Kulottuṅga against Choḍagaṅga, as a result of which the first Kaliṅga war took place in or about 1094 A. D. (e. i in the 27th regnal year of Kulottuṅga). But the battle was not helpful to the Cholas to gain their object although Choḍagaṅga was then a youngman of less than 20 years of age who could save the situation and protect Kaliṅga from attrocity. Who else if not Vīrachoḍa who was fully aquainted with the strategical technic to of the Cholas, would come to the rescue of the Gaṅga family of Kaliṅga to safeguard the interest of his own sister and nephew-cum son-in-law ? Therefore, it is quite probable that Vīrachoḍa after giving his daughter in marriage, left the Chola kingdom and settled with Choḍagaṅga in Kaliṅga as the sole guardian of the young prince, his son-in-law. Being the recipient of best instructions from the experienced father-in-law, the young prince of Kaliṅga (Choḍagaṅga) did not leave any stone unturned in deplomatic field while he captured the neighbouring territories in general and Utkala in particular inspite of the Chola pressure from the southern quarters. Rāma Pāla of Bengal died in or about 1110 A. D. After this, his protegee, the king of Utkala, seems to have been left into helpless condition and in no time he was skirmished and slain at the mighty hands of Choḍagaṅga whereafter the Somakula of Orissa became extinct.

In the copperplate grant issued by Choḍagaṅga in 1112 A. D. it is recorded that he was the supreme lord of the country lying between the Gaṅges and the Godāvarī. From the Dasgoba and Nagari copper-plate inscriptions we find that he defeated the king of Mandāra. This verse is numbered 29-क in this copperplate grant and so not quoted here. In the *Ramacharita* there is the mention of 'Apara Mandāra'. It seems that Choḍagaṅga defeated the king of Apara-Mandāra where he appointed a feudatoy of his own who, most probably, was his relative or friend. In this connection we may say that the Sena dynasty was migrated from the south and ruled over Bengal after the Pālas. Some

say that they came from Kāñchī. Thus we can conclude that the Senas entered into Bengal at the moment when that country was accuied by Choḍagaṅga. Therefore,it goes with out saying that the Senas eventually got opportunity of occupying the throne of Mandāra with the help of Choḍagaṅga. They are known as the 'Brahma-Kshatriyas' by caste. Dealing with the history of the Senas, M. M. Chakravarti writes as follows :—

" Did the founder come from the south ? In the Deopara inscription it is said that in the Lunar race arose Dākshinātya rulers, Vīrasena and the rest (V. ı); that in that Sena family was born Sāmanta Sena (V.5) who singly killed the robbers of Karnāṭa (V. 8), and who in his old age frequented the hermitages on the banks of the Ganges (V. 9), and that from him was born Hemantasena (V. 10) With this may be compared Dhoyika's selection of the southernly breeze, and his high eulogy of the Chola-land as the ornament of the south. Is it likely that Sāmantasena is connected with Choḍagaṅga of Kaliṅga ? Choḍagaṅga conquered and apparently killed the Mandāra king on the bank of the Ganges (Mandāra seems identifiable with Sumha), after he had conquered Utkala must; have been conquered by him several years before Saka 1040 (A. D. 1118-9), an inscription of which year described him as "सकलोत्कल साम्राज्य पद्वीविराजमानै." It is. therefore, possible to infer that Choḍ gaṅga, after killing the king of Sumha, put Sāmanta in the charge as feudatory 13 ?"

Sāmantasena seems to be a nominee of either Choḍagaṅga or his father-in-law Vīrachoḍa. He came from the south and was posted in Bengal in the place of the Pālas Subsequently his descendants attempted to make themselves free from the allegiance of Kaliṅga. Therefore, in the Deopara inscription we find that Vijayasena,the grand-son of Sāmantasena, boasted to have defeated the king of Kaliṅga along with many other kings. The verse of that inscription runs as follows :—

" त्वं नान्यवीर विजयीति गिरः कवीनां
श्रुत्वाऽन्यथामननरूढ़ निगूढ़रोषः ।

31 *J & P. A. S. B.* 1905, Vol. I, p. 50-51.

गौड़ेन्द्र मद्रवदपाकृत कामरूपं
भूपं कलिङ्गमपि यस्तरसा जिगाय ॥" 32

The capitulation of Sumha and subjugation of Utkala and Veṅgi must have taken place simultaneously some time between 1110 and 1112 A. D so that in the Korni copperplate grant of the year 1112 that great victory was recorded in the following verse, panegyrizing Choḍagaṅga:—

पूर्वस्यां दिशिपूर्व मुत्कलपतिं राज्यं निधायाद्भुतं
पश्चात् पश्चिम दिक्तटे विघटितं वेङ्गीशमप्येतयोः ।
लक्ष्मी वन्धन मालिकामिव जयश्रीतोरणस्तम्भको-
र्वेद्धातिस्म समिद्ध कीर्त्ति विभवैः श्रीगङ्गचूड़ामणिः ॥

In the Saka year (1113 A.D.) 33 an inscription of one Paḍāla Kāṭama is found in Khileśvara temple of the village of Khillor in the Delang P. S. of the Puri district.

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32. *Inscription of Bengal* Vol III. p. 48

33 This inscription is not yet edited. I read the original inscription and found that the date may be read as Saka 1025, or saka 1035 the symbol for 2 being doubtful. But, in consideration of historical events it is presumed that Choḍagaṅga or his officers did not visit any part of Orissa lying to the north of the Rushikulya in Ganjam District before 1110 A.D., i.e. before Utkala was captured by the king of Kaliṅga. Therefore, the date of the Khillor inscription can safely be taken as Saka 1035 or 1113 A D. Apart from this the Liṅgarāja temple inscription belongs to the period of Choḍagaṅga's supremacy in Orissa. A few other inscriptions have recently been discovered in the Puri district. R. D. Banarji wrote that " It is interesting to note that no inscription of this king have yet been discovered in the Puri, Cuttack and Balasore districts of Northern Orissa" (History of Orissa, Vol. I, p.250), By the discovery of Liṅgarāja temple inscription, Khillor temple inscription, Markaṇḍeśvarā temple inscription and the Algum temple inscription in the Puri district, Banarji's opinion has been totaly modified.

A stone inscription of Choḍagaṅga, incised in Saka 1034 (1112 A.D. is found in the Liṅgarāja temple of Bhubaneswar 34, It was edited by Dr. K.C. Panigrahi who reads the plate as'शकाब्दश्चतुरामखेन्दुगणि[ते]'. But in 1954 Dr. D. C. Sircar expressed his opinion on this reading as 'शकाब्दे ऋतुराम खेन्दुगणिते'. Actually the letter श्च or ऋ is not quite clear creating difference of two years. Any way, we find in this inscription that the following titles are given to Choḍagaṅga who performed Sivapūjā after the great victory :—

शृङ्गार शौर्य्यशाली-सम्पूर्ण-शरत-शशधर करनिकर विव्रत प्रचल मही-पाल महायश द्विपद्गीयमान वृहद्विजयी चोड़गङ्ग ."

It, however, implies that Choḍagaṅga completed his 'digvijaya' in the east by the time the above noted inscription was incised, i. e. either in S 1034, according to Dr. Panigrahi's reading or in S. 1036 according to Dr Sircar's view,

In the Veṅgi area after this year of 1112 A, D. the Chola administration seems to have been collapsed although Vikramachoda was formally the ruler of that country upto 1118 A. D. After Vikram's departure for occupying his father's place. Veṅgi was put into a disorderly position. In S. 1050 (1128 A, D.) Choḍagaṅga with several queens and his brother Parmāḍ deva visited the temple of Bhīmeśvara at Draksharama in the East Godavari district for the fisrt time and issued many grants to Bhīmeśvara Mahādeva, 35 probably when thats area was fully captured by him. One Vishnuvardhana Mahārāja's *srāhi* is mentioned in some of these records as 3 (S. 1050); but we are not sure if that ruler was a nominee of Choḍagaṅga in Veṅgi. From one of the inscriptions of Mukhaliṅgam 36 of S. 1054 (1132 A. D.) we understand that a minister (मन्त्री) of Choḍagaṅga named Erudora Chamūpati, a brahmin by caste, was the inhabitant of Draksharama.

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34 *O. H. R. J.* Vol. I No 2. p. 8

35. *S. I. I.* Vol. IV. Nos. 1184, 1198, 1197, 1196, 1195, 1192, 1194, 1191.

36. *Ibid* Vol. V. No 1101, (A R. No. 230 of 1896)

It proves that sometime before 1128 A. D. the Godāvarī region was fully controlled by Chodagaṅga who also used to receive tax upto the Godāvari as stated in the Dasgoba copprplate inscription of his grandson Rājarājadeva III, which has been quoted before.

Shortly after 1112 A. D. when Kaliṅga was amalgamated with Utka'a and Chodagaṅga realised rev. nue from the territory extending from the Ganges upto the Godāvarī, the following verse added to his praśasti :—

गृह्णातिस्म करं भूनेगंगागौतमगंगयोः ।
मध्येपश्यन् सुर्वारेपु प्रोढ़ः प्रौढ़स्त्रियामिव ॥

Indeed, the power and wealth of Chodagaṅga was so suddenly developed that Jājalladeva I of the Kālachuri dynasty could not remain as a silent spectator. In order to make his own position safe he tried to capture some countries, namely Kośala, Vairāgarh, Talahāri. Bhāṇāra, Kimiḍi, Lañjikā, Daṇḍakapura etc, which were practically situated as buffer lands between Kaliṅga and Dakshiṇa Kośala. Presumably, after smashing the Somavamśī king of Utkala including a portion of Dakshiṇa Kośala or the modern Sambalpur. Sonpur, Balangir and other western districts of Orissa, Chodagaṅga naturally extended his sway towards that area shortly after 1112 A. D. So Jājalla expecting danger to his own kingdom marched over small bordering states (Maṇḍalas) situated in the western borders of Kaliṅga. This attack of Jājalla I must have taken place in or about 1113 A. D. so that his activities in these Maṇḍalas could be mentioned in the Ratnapur stone inscription of 1114 A. D. 37

After 1114 A. D. we find nothing about the Kālachuris until we arrive at the period of Jājalladeva I's son Ratandeva II who ruled in 1120–1135 A. D. 38

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37. *E.I.* Vol. I, p 32

38. H C. Roy's *Dynastic History of North India*, synchronical table, *I. A* Vol. XVII (1888), p. 138.

In the Koni inscription of Kālachuri Pṛthviraja II, 39 dated 1147-48 A.D, we find that one Purushothama, the general of Ratan-deva II is credited to the following verse :--

"खिम्मिण्ड मण्डलहर तलहारिहारि
कर्त्ताऽथ दण्डपुर दण्डन चण्डबाहुः ।
खिजिंग भङ्ग-चतुरो हरवोह हन्ता
योद्दडमुक्तिपनि तज्जन-दुर्ज्जय श्रीः ॥"

Khijjiṅga mentioned here can be indentified with modern Khiching of the Mayurbhanj district of Orissa and Daṇḍabhukti is the same, Daṇḍabhukti as mentioned in other epigraphical records which comprised of the modern Bankura and Midnapore districts of Bengal. The appearance of the Kālachuri force in this area previously occupied by Chodaganga, indicates the war between Chodaganga of Utkala and Ratan Deva II of Tummana. We do not get information about the result of this war, but the occupation of that area by the successors of Chodaganga suggests that Ratandeva was defeated and lost his hold in that area.

The following verses are found in the Kālachuri records relating to the event of Ratandeva II, the opponent of Choḍagaṅga :—

'[ग]र्व्वोखर्वित चोड़गङ्ग सुभट स्फारेन्दु बिम्बग्रह
ग्रासे राहुरनन्त-शौर्य्य महिमाश्चर्य्या-मही मण्डले ।"

(*Ratanpur inscription dated 1158 A.D. of Prithvīdeva II.*) 40.

"तद्वंशे नृपचोड़गङ्गविसरत प्रौढ़ प्रतापानल-
ज्वालासन्तति शान्तिचण्डजलदः श्रारत्नदेवोऽभवत ॥"

(*Malhar inscription dated 1167-68 A.D. of Jajalla II (1160-68 A.D.)*41.

"यश्चोड़गंगनृपतिं कलिंग देशाधिप गजाधीशम्
समिति जटेश्वर जनकं कनकाश्वगजान् जितवान् ॥"

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39. *E. I.* Vol. XXVII pp. 282-83.
40. *E.I.* Vol. I. p.47.
41. *Ibid.* 40.

(Kharod inscription dated 1181-82 of Ratandeva III) 42.

" रत्नदेवो भवतस्मादभूतोपम विक्रमः ।
यश्चोड़गंग गोकरणौ युधिचक्रे पराङ्मुखौं ।"

(The pendrabandha C.P. inscription dated 1213 A.D. of Pratapamalla.) 43.

The above verses of the Kalachuri inscriptions eulogising Ratandeva II against the king of Kaliṅga & Utkala fully corroborate with the following statement inscribed in one of the Telugu records of Choḍaganga in Saka 1057 or 1135 A.D.

"शकाब्दंबुलु १०५७ नेंडु श्री[चो]ड़गं[ग]देव चक्रवर्त्ति[पश्चि]मोत्तर पूर्व-देश मुल[च]ल वेल्लननि मोन साधिंचि गौत मी | भागीरथी गंग(गा)लू नुगुललु गड़िवि देवरिषि पितृ ब्राह्म[णु][ल] त्रि (तृ)प्ति सेसिन श्री चोड़गंग देवर..."44.

It means that in the Saka year 1057 (1135 A.D.) the emperor (चक्रवर्त्ती) Choḍagaṅgadeva after suppressing the rebellion (साधिंचि) appeared in the western, northern and eastern quarters (of his kingdom), (and) after controlling the country extending from the Godāvarī upto the Bhāgīrathi (Ganges), satisfied the Devas, (the gods) the Rshis (hermits), the Pitṛs (and) the Brāhmanas (by granting charities).

After this Choḍagaṅga seems to have devoted his time, wealth and energy towards construction of the great temple of Jagannatha at Puri which fact finds mention in a verse in his grandson's (Rājarāja's) Dasgoba copperplate inscription of 1198 A.D. :-

" पादौ तस्य धरान्तरीक्षमखिलं नाभिश्च सर्व्वा दिशः
श्रोत्रे नेत्रयुगं रवीन्दु युगलं मूर्द्धापि च द्यौरसौ ।
प्रासाद पुरुषोत्तमस्य नृपतिः को नाम कर्त्तुं क्षमः
तस्येत्यादि नृपैरुपेक्षितमयं चक्रेथ गंगेश्वरः ॥"

(verse no. 43 above)

42. *E.I.* Vol XXI, p. 161.
43 *Ibid* Vol. XXIII, p 4.
44. *S.I.I.* Vol, v, No 1335.

Choḍagaṅga ruled for 70 years, from S. 999 (1077 A. D) to S. 1069 (1147 A.D.) He was succeeded by his son Kāmārnavadeva *alias* Jaṭeśvara or Ekajaṭā Kāmārnavadeva whose coronation took place at Purushottama (Puri) during the life time of his father in Saka 1064 (1142 A.D.) according to the following verse :—

वेदर्त्तु व्योमचन्द्र प्रमित शकसमाः प्राप्तकाले दिनेशे
चापस्थेन्यगृहीथे व्रजति रिपुषु प्रत्ययं प्राप्तवत्सु ।
अस्मिन् मूर्द्धाभिषिक्ते नृपवर तनये सर्वलोकैकनाथे
श्रीमत् कामार्णवेशे जगद्भवदिदं तत्तदानन्द पूर्णम् ॥

(*verse no: 35 above*)

Dr D.C. Sircar suggests to read 'नन्दर्त्तु व्योमचन्द्र' for 'वेदर्त्तु व्योमचन्द्र *viz* Saka 1069 for 1064. But the word 'वेद' is clear in the Gaṅgapraśasti of all inscriptions. Choḍagaṅga must have been anxious to nominate his own successor to avoid future conflict among his sons, because in his early career he experienced the unhappy relation among his maternal uncles in the affairs of succession. Jaṭeśvara Kāmārnava took so active part in administra tion and external affairs to assist his old father that the Kharod stone inscription records his name in the praśasti of Ratandeva II as quoted below :—

"यश्चोड़गंग नृपति कलिंग देशाधिप गजाधीशम् ।
समर्ति जटेश्वर नक्रं कनकाश्व गजान् जितवान् ।।" 45

According to the Gaṅga chronology Kāmārnava ruled for 10 years which is the number of his actual reigning period. His father Choḍagaṅga expired in 1146-7 A.D. and Rāghavadeva, his brother, ascended the throne in 1156 A.D.

Regarding the actual number of years of rule of eleven kings after Kāmārnava (1047-56 A D.) up to the beginning of Narasimha Deva IV (1156-57 to 1377-78 A.D.)the chronology given in the Gaṅga praśasti is apparently confusing as the total number of years between the last year of Kāmārnava and the beginning of Narasimha Deva IV is 258 as mentioned in his copperplate grants, although the actual period from 1156 to 1377 A.D. is 221 years within which period these eleven kings

45, *E.I.* Vol. XXI p. 163

actually ruled. * This question of disparity of 37 years is explained in Appendix-II. The gap of 37 years is reduced to 8 years according to list given in this appendix and this difference of 8 years also disappears in the period of rule of 8 kings out of 11 kings.

Although as many as 159 verses of the praśasti are now gathered from different copperplate grants of the Gaṅgas of Orissa, we are not much benefited in getting historical materials from them. Only four verses out of 159 contain some meagre synchronous materials and the rest are based on eulogistic and convensional form of praśasti. The four verses where historical facts have been referred to are quoted below :—

(1) Verse no. 26 "निर्व्योत्कल सिन्धुराज..." — Chodagaṅgadeva's achievements in subduing and smashing the king of Utkal.

(2) ,, ,, 29 क"आरम्यानगरात् कलिङ्गजवलं"... Chodagaṅga's attack of Bengal against the king of Mandāra

(3) ,, ,, 71 "राढ़ानरेन्द्र यवनीनयनांजनाश्रु"... Narasimhadeva I's victory over the Mahommedans (Yavanas of Rāḍha or West-Bengal)

(4) ,, ,, 87 "राज्ञः यस्य गयासदीन समर" Bhānudeva II's victory over Giyās-ud-din, the king of Gauḍa (Bengal)

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* The following kings ruled after Kamarnava :—

1. Raghavadeva .... 15 year (commenced from 1056 A.D)
2. Rajaraja II.. ......25 years
3. Aniyankabhima I.......... 10 years
4. Rajarajadeva III...... .....17 years
5. AniyankabbimaII ... . 33 years
6. Narasimhadeva I....... 33 years
7. Bhanudeva I...... 17 years
8. NarasimhadevaII 34 years
9. Bhanudeva II ... 24 years
10. NarasimhadevaIII ....24 years
11. Bhanudeva III ....26 years (ended in 1377 A.D.)

Total 258 years

Apart from this there are two verses in the Gaṅga praśasti containing valuable historical data. They are nos. 27 and 72. which are quoted below :—

"पादौतस्य धरान्तरीक्षमखिलं नाभिश्च सर्वादिशः
श्रोत्रे नेत्रयुगं रवीन्दुयुगलं मूर्द्धापिच द्यौरसौ ।
प्रासादं पुरुषोत्तमस्य नृपति कोनाम कर्त्तुं क्षमः
तस्येत्यादि नृपैरुपेक्षितमयं चक्रेथ गंगेश्वर ।।"

(*verse no. 27 above*)

Now, the question is when this temple was constructed ? Choḍagaṅga conqured Utkala in or about 1112 A.D. after which he shifted his capital from Kaliṅganagara to Chauduāra Kaṭaka (modern Chaudwar) or Abhinava Yayātinagara (modern Jajpur in the Cuttack district). Therefore, it may be concluded that the great temple of Jagannāth at Puri was constructed sometime after 1130 A. D. and most probably the work was completed before 1142 A. D. when Kāmārṇava's coronation (Mūrdhābhisheka) was taken place there before the 'Sarvalokaikanātha' or 'Jagannātha'.

There is however, a traditional verse relating to the date of construction of Jagannātha temple, as follows :—

"शाकाब्दे रन्ध्र शुभ्रांशु रूप नक्षत्र नायके ।
प्रासादं कारयामासऽनंगभीमेनधीमता ।।" 46.

It means that in Saka 1119 (1197 A.D.) the king Aniyaṅkabhima built the temple. According to the Nagari copperplate grant of Aniyaṅkabhima III of 1230 A D. a temple of Jagannātha was built at Vārāṇaśi Kaṭaka (the modern Cuttack) by the king. Perhaps the compiler of Mādalāpāñji confused that with the great temple of Jagannātha at Puri and that story was subsequently taken into popular view

There is the divergent of opinion regarding the origin of Jagannātha and its cult in Orissa. The Common view is that the deity of Jagannātha was installed in a temple at Puri long before a new temple was constructed by Choḍagaṅga, who introduced the

46. *Mandi er-katha* (Bengali) Pt. I. p. 143.

religious functions there in accordance to the system, followed by the Sri Vaishnavas. Chodaganga adopted Vaishnavism and used the titles of "परमभट्टारकः - परमवैष्णवः - परमब्रह्मण्यः" (Vide No 70) in S. 1040. Prior to this date, he was a "परममाहेश्वर" (Vide No. 28). So, it goes without saying that subsequently he changed his religious conception from Saivism to Vaishnavism

The history of Vaishnavism in Orissa is traceable from the Gupta-age when the cult was polarely known as "Sāsvata" as per the *Sasvata-Samhita*.47. It is believed that the Srivaishnavism is an offspring of Sāsvattism, although the worship of Krishna-Vāsudeva goes to a more remote age than the said Gupta-period. S.K. De remarks "it was systematised and erected into philosopheme in such late Bhakti-works as the *Narada-sandilya-sutras*, and it continued as a doctrine till about the end of the 8th century when the theory of spiritual non-dualism and world-illusion promulgated by the great Sankarāchārya and his followers appears to have imperilled its dualistic metaphysical foundation". 48. When we study the religious history in Kalinga, the earliest evidence regarding the worship of Vishnu is found in the copper plate grants of Hastivarman 49. who lived in G E. 79 and 80, corresponding to 707-8 A.D. There, the image of a " Saptārnavaśāyin-Nārāyana" is described. 50. Then probably the image of Krishna-Vāsudeva, according to Bhaganata, was followed; because in the regime of the Māṭharas in Kalinga the royal title, used by some of the kings was " परमभगवत " and the deity was called Nārāyaṇa-svāmin.51. Afterwards, the title of "परमवैष्णव" was used by some queens in the Bhaunakara dynasty. Tribhuvana-mahādevi in the *Samvat* (Bhauma-*era*?) 158 and Dandi-mahādevi in the same *era* 180 had used the above title in their grants. The dates given as *Samvat* 158 and 180 in their grants correspond to (736 + 158 =) 894 A.D. and (736 + 180 =) 916 A.D.

47. *Indian Culture*, Vol. XV, pp. 4 ff.
48. *Vaishnava faith and movement in Bengal*, pp. 2 ff.
49. *Ins. of or.* Vol. II, Nos, 4 and 5.
50. " भगवते सप्तार्णवशायिने सप्तसामोपगीताय. सप्तलोकैकनाथाय रणभीतोदयाभिधानाय नारायणाय......" The term "रणभीतोदयाभिधानाय" is not intellegible through Vishnavite literature,
51. *Ibid* Vol I, Pt. ii, Section. I

respectively. Formerly the Bhauma–Kara Kings of Toshali were the followers of Buddhism of the Mahāyāna sect; but in the latter period they embraced Vaishnavism. Now, the question is whether this form of Neo-Vaishnavism originated from the Bhāgavata ? I think, it is an assimilation of the religion of the latter Buddhism which was partially adopted by the Srī Vaishnavas. Perhaps the deity of Jagannātha at Puri was considered to be the incarnation of Buddha by them, and that was popularized in course of time. In this connection we may consider about the iconographical features of Mādhava which deity is profusely found in the district of Puri (in the Prāchi valley) where the religious literature in Oriya relating to the latter form of Buddhism was propagated by several poets. The cults of Vajrayāna, and Tantrayāna were subsequently assimilated into Vaishnavism towards the 9th century A.D., when Tribhuvana Mahādevi, Dharmā Mahādevi and Daṇḍi Mahādevi in Bhauma Kara dynasty used the title of "परमवैष्णव" although their predecessors used "परमसौगत", and "परमतथागत" According to Saṅkara, this development in Buddhism was incomplete and unorthodox. He expressed this veiw in his commentary on the *Brahma Sutra* (II, ii, 42–45). 52

In the *Varahasamhita* we get a description regarding the *Chaturvyūha*-cult and the worship of Pradyumna, śaṅkarshaṇa, Aniruddha and Mādhava. According to some *Upa-Purāṇas*, a hill called Venkaṭādri (Venkatāchalam in N. Arcot Dt.) happened to be the centre of Vaishnavism in South India. *53* These Upa-Purāṇas, are cited in the *Haribhaktivilasa*. The Alvars and the Achāryas gave the real shape to this cult. In App. V No. 3, while writing about "Mahādvādasi", I have already given an account regarding the Achāryas of the Srī-Sect.

In one copper plate inscription of the Bhañja kings of Gumsur (Ganjam Dt.) we find that the donor, Rāyabhañja, belonged to the Srīvaishnava sect. These Bhañjas lived as subordinate kings under the Bhauma-Karas of Toshali (Orissa), as we have

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52 See H.C. Ray Chaudhuri's *Early History of the Vaishnava Sect*, pp. 179 ff

53 The Descriptive catalogue of Sanskrit Mss. of the Asiatic Society, of Bengal, Vol. V, Nos. 3841–45 ff.

already said, who embraced Vaishnavism towards the end of their regime. Therefore, it is quite probable that they selected their *Guru* or *Acharya*, from among the Srī Vaishnavas during the pre-Rāmānuja age. Tantrism, which had played an important role in the history of Buddhism, was finally assimilated into the Neo-Vaishnavism known as Sri-sect. The *Mangalacharana* verse in the *Jnanasiddhi*, by a Buddhist author named Indrabhuti, is a praise of Sri Jagannātha, which deity is supposed to be one of the Bhairavas with his Sakti named Vimalā. Most probably, the *Yoga* part of Tantrism was responsible to create this tradition in the temple of Jagannātha at Puri. According to the Buddist Tantra, there exist a wonderful world within the salacious soul of a *Yogī* where the Lord Jagannātha, with his Sakti, is seated on a hundred petaled lotus, made of gold and floated on the surface of the milky water in the *Kshīra-samudra* 54 The relevant verses are quoted below from the *Varāhasamhitā* where the iconographical features of Krishna-Vāsudeva are found :—

तत्राधः स्वर्णपीठे च स्वर्णमन्दिरमण्डिते ।
तन्मध्ये मणिमाणिक्य रत्नसिंहासनोज्वले ॥
तत्रोपरि परानन्दं वासुदेवं जगद्गुरुम् ।
त्रिगुणातीतचिद्रूपं सर्वकारणकारणम् ॥
ईन्द्रनीलघनश्यामं नीलकुञ्चितकुन्तलम् ।
पद्मपत्रविशालाक्षं मकराकृतिकुण्डलम् ॥
चतुर्भुजं महद्धामज्योतिरूपं सनातनम् ।
आद्यन्तरहितं नित्यं प्रधानपुरुषोत्तमम् ॥
शंखचक्रगदापद्मधारिणं वनमालिनम् ।
पीताम्बरमतिस्निग्धं दिव्यभूषणभूषितम् ॥

Although it was a revised *dhyana* of Krishna-Vāsudeva, originally the idea started from the cult of Jagannātha to which the Ganga kings of Orissa, after Chodagangadeva, were closely attached.

(To be continued in the 3rd part of this volume)

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54 *Varāhasamhitā*, Ch. V.

An abstract of contents, in the above text, is given by Dr. Fleet in *I. A.* Vol. XVIII, PP.170–1ff, as quoted below:-

"Desirous of creating the three worlds, there became manifest the devine *(god)* Ananta (*Vishnu).* From the water-lily *(that grew from)* his navel, there sprang (*the god*) Brahman, reciting the Vedas with his four mouths. From him there was born Atri, the lord of sages, The son of Atri was Saśāṅka (*the Moon*), From him was born Budha. His son was Purūravas. From him was born Ayus. His son was king Nahusha. From him there was born Yayāti. From him, king Turvasu: " he came to maturity on the breast *(of his mother)* through the power of the ancient preceptor of the gods, his meternal grand-father (Sukra)." Being without sons, and being excessively distressed for a long time (*on the account*), he (Turvasu), the best of kings, practising self-restraint, propitiated (*the river*) Gaṅgā, the bestower of boons, who is worthy to be propitiated, and obtained a son, the unconquerable Gāṅgeya; and, from that time forth, the succession of his descendants has been victorious in the world, under the name of the Gaṅgānvaya.

The son of this person was Virochana. He begat Samvedya, the glory of the Gaṅgānvaya From him there was born Samvedin. He became possessed of a son through the birth of Dattasena. His dear son was Soma. From him there was born Amśudatta. From him Saurāṅga. From him Chitrāmbara, who alone, in the whole circuit of the earth, was worthy to be spoken of by the title of 'King'. His son was Sāradhvaja. His son was he who had the appelation of Dharma (?). And his son was Parīkshit. He obtained a glorious son Jayasena. And his son again Jayasena*. He begat Jitavīrya. And he, king Vṛishadhvaja. His son was Pragalbha. His son was Kolāhala, who built the city named Kolāhalapura, in the great Gaṅgāvāḍi-Vishaya, and made the temple of god Hari. And his son was Virochana.

When there had gone by in that city eighty kings, who enjoyed the city of Kolāhalapuri, in his lineage was born king Vīrasimha. His sons were five in number; Kāmārṇṇava, Dānārṇṇava, Guṇārṇṇava, Mārasimha and Vajrahasta. Then, Kāmārṇṇava gave over

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* It must be a mistake for Vijayasena. (S.N.R.)

his own territory to his paternal uncle, and, with his brothers, set out to conquer the earth, and came to the mountain Mahendra. Having there worshipped the god Gokarnnasvāmin through his favour he obtained the excellent crest of bull *(Vṛshabha-lāñchhana)*; and then, decorated with all the insignia of universal sovereignty, having descended from the summit of the Mountain Mahendra, and being accompanied, like Yudhishṭhira, by his four younger brothers, Kāmārnnava conquered (*king*) Balāditya,*who had grown sick of war, and took possession of the Kaliṅga Countries. And his capital *(Rājadhānī)* was the city named Jantāvuru, which quite surpassed the city of (the god) Surendra. Having decorated his younger brother Dānārnnava with the necklace * *(Kanthikā) (of royalty, as a token that he should succeed him in that kingdom)*, to Gunārnnava he gave the Ambāvāḍi-Vishaya; to Mārasimba Sedā-Maṇḍala; and to Vajrahasta, the Kanṭaka-Varttanī And thus for thirty-six years he governed the Kaliṅga-countries.

Of him, Kāmārnnava (I), who adorned the family of the Gaṅgas,- who obtained the fulfilment of all their desires by propitiating the devine Gokarnasvāmin, established on the pure summit of the mountain Mahendra, who is the sole architect for the construction of the universe, and the father of all things animate and inanimate; and who are of the Atreya gotra,- the younger brother, Dānārṇava, reigned for forty years.

His son, the Second-Kāmārnava, reigned for fifty years; his city was the city named Nagar, in which he built a lofty temple for an emblem of god Iśa *(Siva)* in the liṅga-form, to which he had given the name of Madhukeśvara, because it was produced from a *Madhuka* tree. His son, Raṇārnava, made the earth happy for five years. His son, the Second-Vajrahasta, protected the earth for fifteen years. His younger brother, the Third-Kāmārnava, caused the earth to be prosperous for ninteen years. His son, Gurārnava(II) held the earth in subjection for twenty- seven years. His son, Jitāṅkuśa, kept the earth without a rival wife in his affection for fifteen years. Then his brother's son. Kaliṅgalāṅkuśa, adorned the Kaliṅga-countries for

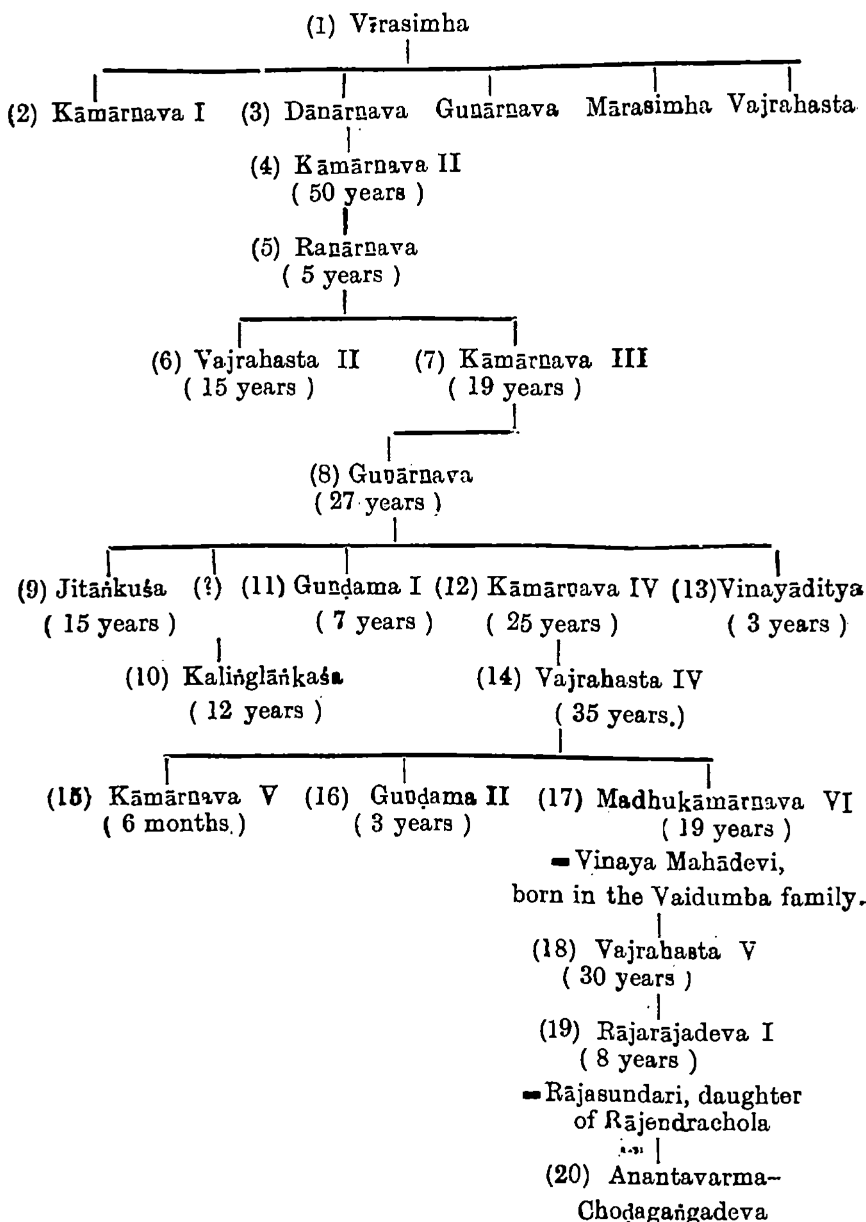
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* According to G.V. Sitapati's reading in Korni plates, the translation would be that 'he killed Savarāditya in the battle' (S.N.R.)

twelve years. Then, his father's brother, king Guṇḍama (I), was the ornament of the earth for seven years. His younger brother, the Fourth-Kāmārṇava, enjoyed the earth for twenty-five years. His younger brother, Vinayāditya, protected the earth for three years. Then, the Fourth-Vajrahasta, the son of his elder brother Kāmārnava (IV), reigned for thirty-five years, and made the earth as soft as clay with the water that was the rute of a thousand elephants given away by him. Then his son, the Fifth-Kāmārṇava reigned for half a year. Then, his younger brother, the Second king Guṇḍama, reigned for three years. His maternal half-brother, the Sixth-Madhukāmārṇava, for nineteen years. Then his son, Vajrahasta (V), for thirty years, the whole earth was filled with the fame of him, the ornament of the Gaṅga-kula, and he, the lord of Trikaliṅga, fully deserved the name Vajrahasta ('he who holds a thunderbolt in his hand'), because he was able to ward off a thunderbolt which, missing its proper path, was falling from the hand of the god Vajrin *(Indrā)* into the earth. His son, Rājarāja, reigned for eight years, he first became the husband of the goddess of victory in battle with the Dramilas, and then wed-ed Rājasundari, the daughter of the Choḍa king; and when Vijayāditya, beginning to grew old, left (the country of) Veṅgi, as if he were a sun leaving the sky, and was about to sink in the great ocean of the Choḍas, he, Rajarāja, the refuge of the distressed, caused him to enjoy prosperity for a long time in the western region. His eldest son, equal to (the ancient king) Vikramāditya in the prowess of his mighty arm, was Choḍagaṅga, who was anointed king of the whole world in the śaka-year that is numbered by the Nandas *(nine)*, the apertures of the bodv *(nine)* and the planets *(nine)*, when the sun was standing with Kumbha, in the bright fortnight, on Sunday, joi-ned with the third lunar-day, under the Revati Nakshatra and dur-ing the Nṛiyugma -Lagna. He, the ornament of the Gaṅgas, first placed the fallen lord of Utkala in his kingdom in the Eastern region, and then the waning lore of Veṅgi in the western region, and propped up their failing fortunes.

Genealogical table, as per App. I 'C'

[After the mythical portion]



APPENDIX I-D

The genealogical table as per inscriptions given in this volume.

(1) Anantavarma Vajrahastadeva (v)

Queens:- (1) Pārvatidevi
(2) Ananga Mahādevi

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(2) Devendravarmā—Rājarājadeva I

Queens:- (1) Rājasundari (mother of Choḍaganga)
(2) Atyayā (mother of Permāḍirāja)
(3) Nāḍyamgāmp(b)ā

|

(3) Anantavarma-Choḍagangadeva	Ulaguyavanda-Vīra Permāḍirāja	Umāballabha-Dharanīpati

Queens.-(1) Jala Mahādevi
(2) Pachāri Mahādevi
(3) Dennava Mahādevi
(4) Choḍa Mahādevi
(5) Lakshmī Mahādevi
(6) Yarukamma Mahādevi
(7) Gonḍa Choḍidevi
(8) Jayamgonda Chodidevi
(probably same as No.7)
(9) Kalinga Mahādevi
(probably same as Nos. 7 and 8)
(10) Kali Satyabhāmā
(11) Kalyānadevi
(12) Kosana Mahādevi
(13) Lāvanyavatidevi
(14) Līlāvatidevi
(15) Lokāmbikā
(16) Mārajabamidevi

Queens.- 1. Pallava Mahadevi
2. Manikamādevi
3. Suramā
4. Mīnava Mahādevi
5. Viraja Mahādevi
6. Chodava Mahādevi

(17) Padmalādevi
* (18) Rājalādevi

(4) Madhukāmārṇava Jaṭeśvaradeva	(5) Rāghavadeva *alias* Rāghava Chakravartin	(6) Rajarājadeva II.	Suramā (daughter) married to śvapneśvara-deva	(7) Aniyaṅkabhima deva II	Attabhāsa deva
Queen– Māsamadevi	*Queen*– Meḍamadevi				

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* Appart from these queens, the mother of Kāmārṇava is Kastūrikāmodinī, Rāghava's mother is Indirā born in the रविकुल or सूर्य्यवंश. Rājarāja II's mother is Chandalekhā; Aniyaṅkabhīma's mother is Sadgunadevī or Monkuṇadevi who born in the Chāļukya family. These names are given in the Plates of the Imperial Gaṅga Kings of Orissa. (For other details see *O. H. R. J.* Vol. V, No. 1 pp.1–100 ff)

APPENDIX II A

(I) Anantavarma Vajrahasta V

R. Y.	Srāhi	(A.D.) Begins	Ends	(Sakāvda) Begins	Ends
1	2	3-12-1038	2-9-1039	960	961
2	3	2-9-1039	22-8-1040	961	962
3	4	22-8-1040	11-8-1041	962	963
4	5	11-8-1041	30-8-1042	963	964
5	7	30-8-1042	20-8-1043	964	965
6	8	20-8-1043	7-9-1044	965	966
7	9	7-9-1044	27-8-1045	966	967
8	10	27-8-1045	16-8-1046	967	968
9	11	16-8-1046	3-9-1047	968	969
10	12	3-9-1047	23-8-1048	969	970
11	13	23-8-1048	13-8-1049	970	971
12	14	13-8-1049	1-9-1050	971	972
13	15	1-9-1050	21-8-1051	972	973
14	17	21-8-1051	10-8-1052	973	974
15	18	10-8-1052	28-8-1053	974	975
16	19	28-8-1053	17-8-1054	975	976
17	21	17-8-1054	5-9-1055	976	977
18	22	5-9-1055	24-8-1056	977	978

R. Y.	Srāhi	(A, D.) Begins	Ends	(Sakāvda) Begins	Ends
19	23	24-8-1056	14-8-1057	978	979
20	24	14-8-1057	2-9-1058	979	980
21	25	2-9-1058	23-8-1059	980	981
22	27	23-8-1059	11-8-1060	981	982
23	28	11-8-1060	30-8-1061	982	983
24	29	30-8-1061	19-8-1062	983	984
25	31	19-8-1062	7-9-1063	984	985
26	32	7-9-1063	25-8-1064	985	986
27	33	26-8-1064	15-8-1065	986	987
28	34	15-8-1065	3-9-1066	988	988
29	35	3-9-1066	24-8-1067	988	989
30	37	24-8-1067	13-8-1068	989	990
31	38	13-8-1068	1-9-1069	990	991
32	39	1-9-1069	20-5-1070	991	992

* A Srāhi year of this king is given as 3 in No. 3. But, it is not correctly deciphered. According to the following verse, his accession took place in S. 960, Dhanus the 3rd *tithi* of the bright fortnight. It corresponds to the 3rd Dec. 1038 A. D. Sunday. The *tithi*, according to S.K. Pillai's Indian Ephemeris, is पञ्चमी, but not तृतीया

" बियदृतुनिधिसंख्यां याति शाकाब्दसंघे
दिनकृतिवृषभस्थे रोहिणीभे सुलग्ने ।
धनुषि च सितपक्षे सूर्य्यवारे तृतीया
युजिसकलधरित्रीं रक्षितुं योभिषिक्तः "

Although the reign of Vajrahasta I ended in his 32nd. R Y., his Srāhi-years seem to have been continued up to 39 (Vide No.9). Probably the Srāhis 1,6,16,20,26,30 and 36 were omitted.

APPENDIX II–'B'

(2) Ḍevendravarman alias Rajarajadeva I *

R. Y.	Srāhi	(A. D.) Begins	Ends	(Sakāvda) Begins	Ends
	—	20-5-1070	21-8.1070	992	992
1-2	—	21-8-1070	10-8-1071	992	993
2-3	—	10.8-1071	28-8-1072	993	994
3-4	—	28-8-1072	17-8-1073	994	995
4-5	—	17-8-1073	5-9-1074	995	996
5-6	—	5 9-1074	25-8-1075	996	997
6-7	—	25-8-1075	14-8-1076	997	998
7-8	—	14-8-1076	2-9-1077	998	999
8	—	2-9-1077	17-2-1078	999	—

* According to the following verse, his accession took place in ś. 992 ज्येष्ठ शुक्ल अष्टमी, उत्तराफाल्गुनी नक्षत्र, गुरुबार, corresponding to the 20th May, 1070 A.D. Thursday :—

शाकाब्दे नयनाब्जगर्भनिधिगे ज्येष्ठेऽष्टमीसञ्ज्ञके
लग्ने चोत्तरफाल्गुनी गुरुदिने पक्षेषु शुभ्रे शुभे ।
लोकालोकमहामहीन्द्रबलयालङ्कारबत्याभुव –
स्संशिक्षास्सकालिङ्गराजतिलकः श्रीराजराजो नृपः ॥

In no inscription, his śrahi is recorded.

APPENDIX II-C

(3) Anantavarma Chodagangadeva. ❈

[The star-marked srahi-years are mentioned in our inscriptions]

R. Y.	Srāhi	(A, D.) Begins	Ends	(Sakāvda) Begins	Ends
1	2*	17-2-1078	23-8-1078	999	1000
2	3	23.8-1078	12-8-1079	1000	1001
3	4	12-8-1079	29-8-1080	1001	1002
4	5	29-8-1080	18-8-1081	1002	1003
5	7	18-8-1081	6-9-1082	1003	1004
6	8*	6-9-1082	27-8-1083	1004	1005
7	9*	27-8-1083	15-8-1084	1005	1006
8	10	15-8-1084	3-9-1085	1006	1007
9	11	3-9-1085	24-8-1086	1007	1008

* According to the following verse found in his copper plate grants, his consecration took place in śakāvds 999, in the month of Kumbha and in the 3rd *tithi* of bright fortnight, Saturday when the Ravati Nakshatra was in the sky' and in the Mithuna lagna.

" शाकाब्दे नन्दरन्ध्रग्रहगणगणिते कुम्भसंस्थ दिनेशे
शुक्ले पक्षे तृतीया युजिरबिदिने रेरतीभे नृयुग्ने
लग्ने गङ्गान्वबायाम्बुजबनदिनकृद् विश्वम्भराया -
श्चक्रं संरक्षितुं सद्गुणनिधिरधिपश्चोडगङ्गोऽभिषिक्तः ।।"

The corresponding date is the 17th February, 1078 A.D. Saturday, and the moment when the consecration ceremony took place is about the mid-day when the Mithuna lagna had occurred.

R. Y.	Srāhi	(A.D.) Begins	Ends	(Sakāvda) Begins	Ends
10	12	24-8-1086	13-8.1087	1008	1009
11	13	13-8-1087	31-8-1088	1009	1010
12	14	31-8-1088	20-8-1089	1010	1011
13	15	20-8-1089	9-8-1090	1011	1012
14	16	9-8-1090	28-8-1091	1012	1013
15	17*	28-8-1091	17-8-1092	1013	1014
16	18	17-8-1092	5-9-1093	1014	1015
17	19*	5-9.1093	25-8-1094	1015	1016
18	20	25-8-1094	15-8-1095	1016	1017
19	21	15-8-1095	2-9-1096	1017	1018
20	22	2-9-1096	22-8-1097	1018	1019
21	23*	22-8-1097	11-8-1098	1019	1020
22	24	11-8-1098	30-8-1099	1020	1021
23	25	30-8-1099	18-8-1100	1021	1022
24	26	18-8-1100	6-9-1101	1022	1023
25	27	6-9-1101	27-8-1102	1023	1024
26	28*	27-8-1102	16-8-1103	1024	1025
27	29	16-8-1103	3-9-1104	1025	1026
28	30	3-9-1104	24-8-1105	1026	1027
29	31*	24-8-1105	13-8-1106	1027	1028

R. Y.	Srāhi	(A. D.) Begins	Ends	(Sakāvda) Begins	Ends
30	32	13-8-1106	1-9-1107	1028	1029
31	33	1-9-1107	20-8-1108	1029	1030
32	34	20-8-1108	9-8-1109	1030	1031
33	35	9-8-1109	28-8-1110	1031	1032
34	36	28-8-1110	18-8-1111	1032	1033
35	37*	18-8-1111	5-9-1112	1033	1034
36	38*	5-9-1112	25-8-1113	1034	1035
37	39*	25-8-1113	15-8-1114	1035	1036
38	40	15-8-1114	2-9-1115	1036	1037
39	41	2-9-1115	21 8-1116	1037	1038
40	42	21.8-1116	10-8-1117	1038	1039
41	43	10-8-1117	29 8-1118	1039	1040
42	44*	29-8-1118	19-8-1119	1040	1041
43	45*	19-8-1119	6-9-1120	1041	1042
44	46	6-9-1120	27-8-1121	1042	1043
45	47	27-8-1121	16-8-1122	1043	1044
46	48	16-8-1122	4-9-1123	1044	1045
47	49*	4-9-1123	23-8-1124	1045	1046
48	50*	23-8-1124	12-8-1125	1046	1047
49	51*	12-8-1125	31-8-1126	1047	1048

R. Y.	Srāhi	(A. D.) Begins	Ends	(Sakāvda) Begins	Ends
50	52*	31-8-1126	20-8-1127	1048	1049
51	53*	20-8-1127	9-8-1128	1049	1050
52	54*	9-8.1128	28-8-1129	1050	1051
53	55*	28-8-1129	18-8-1130	1051	1052
54	56	18-8-1130	6-9-1131	1052	1053
55	57*	6-9-1131	25.8-1132	1053	1054
56	58*	25-8-1132	14-8-1133	1054	1055
57	59*	14-8-1133	2-9-1134	1055	1056
58	60	2-9-1134	22-8-1135	1056	1057
59	61*	22-8-1135	10-8-1136	1057	1058
60	62*	10-8-1136	29-8-1137	1058	1059
61	63*	29-8-1137	19-8-1138	1059	1060
62	64*	19-8-1138	7-9-1139	1060	1061
63	65*	7-9-1139	26-8-1140	1061	1062
64	66	26-8-1140	16-8-1141	1062	1063
65	67*	16-8-1141	3-9.1142	1063	1064
66	68*	3.9-1142	23-8-1143	1064	1065
67	69	23-8-1143	12-8-1144	1065	1066
68	70	12-8-1144	31-8-1145	1066	1067
69	71	31-8-1145	20-8-1146	1067	1068
70*	72*	20-8-1146	—	1068	—

* Choḍagaṅgadeva ruled for seventy years according to the copper plate grants of the Imperial Gaṅgas of Orissa, as quoted below :—

APPENDIX II-D

(4) Anantavarma-Kamarnavadeva

alias

Jatesvaradeva *

[The star-marked srahi-years are mentioned in our inscriptions]

R. Y.	Srāhi	(A. D.) Begins	Ends	(Sakāvda) Begins	Ends	Remarks
1	2		8-9-1147	—	1069	It is not known if after śrahi year 8th the next year was counted as R Y.D, and there after the same continued till the end of his reign (see the śrāhi 8 in Nos.243 and 244)
2	3	8-9-1147	28-8 1148	1069	1070	
3	4	28-8-1148	17-8-1149	1070	1071	
4	5*	17-8-1149	5-9-1150	1071	1072	
5	6	5-9-1150	25-8-1151	1072	1073	
6	7*	25-8-1151	13-8-1152	1073	1074	
7	8*	13-8-1152	1-9.1153	1074	1075	
8	8(?)	1.9-1153	22-8-1154	1075	1076	
9	9*	22-8-1154	11-8-1155	1076	1077	
10	10*	11-8-1155	29-8-1156	1077	1078	
11 }	11(?)*	29-8-1156	19-8-1157	1078	1079	
12 }		19 8-1157 †	—	1079	—	

* In the grants of the Imperial Gaṅgas of Orissa, we get the following verse :—

" वेदर्त्तुव्योमचन्द्रप्रमितशकसमाः प्राप्तकाले दिनेशे
चापस्थेन्यग्रहौघे बलवतिरिपुषु प्रच्चयं प्राप्तवत्सु ।
अस्मिन् मूर्द्धाभिषिक्ते नृपवरतनये सर्वलोकैकनाथे
श्रीमत् कामार्णवेशे जगदभवदिदं तत्तदानन्दपूर्णम् ॥"

It is in śakāvda 1064 (i.e. 1142 A.D.) Kāmārṇava's consecration ceremony was taken place. For details please sce f.n. in No. 112 (Vide pt. I, pp 179–80 ff.)

† His last known inscription is dated 17th October, 1157 A. D.

APPENDIX II-E
(5) Raghavadeva.

(The star-marked srahi years are found in the inscriptions)

R. Y.	Srāhi	(A, D.) Begins	Ends	(Sakāvda) Begins	Ends
1	3*	—	7-9-1158	—	1080
2	4	7–9–1158	27–8–1159	1080	1081
3	5*	27-8-1159	15–8–1160	1081	1082
4	7	15-8-1160	3–9–1161	1082	108[illegible]
5	8*	3-9- 161	23–8-1162	1083	1084
6	9	23-8-1162	13-8-1163	1084	1085
7	10*	13-8-1163	31-8-1164	1085	1086
8	11	31-8-1164	20-8-1165	1086	1087
9	12	20 8-1165	8-9–1166	1087	1088
10	13	8 9-1166	29-8-1157	1088	1089
11	14*	29.8-1167	17-8-1168	1089	1090
12	15	17-8-1168	5-9_1169	1090	1091
13	17*	5-9_1169	25-8-1170	1091	1092
14†	18*	25-8-1170	—	1092	—

† It is strange to note that Rāghava's younger brother, Rājarāja II, introduced his 2nd *śrāhi* in śaka 1092 or in the 27th June,1170 A D. (vide No.264), while in the same year, in the month of October, 23rd. Rāghava's 18th. *śrahi* is recorded in No.263. Probably Rājarāja had to run the administration when Rāghava was either absent from the country or had become invalid,

APPENDIX- II-F

(6) Rajarajadeva II.

(The star-marked srahi years are given in the inscriptions)

R. Y.	Srāhi*	(A, D.)		(Sakāvda)	
		Begins	Ends	Begins	Ends
1	2*	—	25-8-1170	—	1092
2		25-8-1170	14-8-1171	1092	1093
3		14-8-1171	1-9-1172	10 3	1094
4	4*	1-9-1172	22-8-1173	1094	1095
5	5*	22-8-1173	11-8-1174	1095	1096
6	8*	11-8-1174	30-8-1175	1096	1097
7		30-8-1175	19-8-1176	1097	1098
8		19-8-1176	6-9-1177	1098	1099
9	11*	6-9-1177	26-8-1178	1099	1100
10		26-8-1178	15-8-1179	1100	1101
11		15-8-1179	2-9-1180	1101	1102
12		2-9-1180	23-8-1181	1102	1103
13	14*	23-8-1181	13-8-1182	1103	1104
14		13-8-1182	1-9-1183	1104	1105
15		1-9-1183	20-8-1184	1105	1106
16		20-8-1184	8-9-1185	1106	1107

* The reckoning of *śrāhi* years of Rājarāja-II is probably deviated from the system, followed by other Kings. So regularity in counting of his *śrāhi* is not traceable from these inscriptions.

R. Y.	Srāhi	(A.D.) Begins	Ends	(Sakāvda) Begins	Ends
17		8-9-1185	28-8-1186	1107	1108
18		28-8-1186	17-8-1187	1108	1109
19	22*	17-8-1187	4-9.1188	1109	1110
20		4-9-1188	24-8-1189	1110	1111
21		24-8-1189	14-8-1190	1111	1112
22		14-8-1190	2-9-1191	1112	1113
23		2-9-1191	22-8-1192	1113	1114
24	27*	22-8-1192	11-8-1193	1114	1115

APPENDIX III

A glossary of Telugu words, frequently used in the votive inscriptions in this volume :—

Telugu		English
अखण्डवत्ति	...	Perpetual-lamp
अनिमोन	...	In war-front
आइना (or यैना)	...	Known as
आगु (or यागु)	...	At the time of
आचन्द्रार्कमु	...	Till the existence of the moon and the sun
आदित्यबार (or नादित्यबार)	...	Sunday
इच्चिरि	...	They gave
इच्चितिमि (or यिच्चितिमि or मिच्चितिमि)	...	We gave
इरु	...	Two
इल्लु	...	House
ईयुरि		This village
उन्नवारु	...	Those who live in
उरु	...	Village
एनु		Five
एल्लकालमु		Always
एल्लन्	...	To all
ओकाण्टि		One
क्रिद	...	Under
कूंतुरु	...	Daughter
कुड़िचना (गुड़िचिना)		Eating
कोडुकु		Son
कोल	...	A rod used for land-measure
गंगाकुरु ा (गंगाकु+अरुता)	...	Near the river Ganga
गविलल	...	Cows
गोर्र्यलु	...	She goats
चेड़कुण्डा (or जेड़कुण्डा)	...	Without spoiling

Telugu		English
चेलि (or सेलि)	...	Sister
चेरुवु (or सेरुवु)	...	Tank
चेसि (or सेसि)	...	Having done
चेसिनवारु (or सेसिनवारु)	...	He who does
चेल्लुटकु (or सेलुटकु)	...	To prevail
जलिपन्दिरि (or चलिपन्दिरि)	...	Rest-house used during the summer
डगु (or यगु!)	...	In the time of (or when current)
तनकु (or तमकु)	...	For one's own sake
तामर		Lotus
तामर-चेरुवु	...	Tank containing lotus-flowers
ताल्लि	...	Mother
तूर्पु	...	East
दगु (or ड़गु)	...	During
दिव्वियं	...	Light
दीपम्	...	Lamp
दीनि	...	To this
नकरमुन	...	By making tax-free
नड़पंगलवारु (or नड़पुनवारु	...	He who continues or carries on or makes it run
नड़पुनदि	...	That being continued
नाएड्ड		At the time
निमित्यमुन	...	For the purpose of
नूनि	...	Oil
नेई	...	Ghee
नेल	...	Month
नेल	...	Land
नेलिकि	...	For one month
नेण्टि	...	At the time or when it is current
नेमिलिपुरि	...	Plumage of peocock

पन्निद्दरु		Twelve
परिहरिंचि		By giving up or rejecting
पाड़ामाटि (or परामाटि or पेरुमाटि)	...	West
पुरं (or वुर or बोरं)	...	Village
पाइड़ि (or पाहिड़ि or पासिण्डि or पासिडि or पाहिण्डि)	...	Gold
पेट्टिन (or वेट्टिन)	...	That which is given to
पेट्टेनु	...	I have given
पेद्द	...	Big or elder
पेण्डलमु	...	Wife
पेनिमिटि	...	Husband
पोलि	...	The settled or the boundary or the limit
पोड़िचिना (or वोड़िचिना)	...	Having killed
मड़ि	...	A plot of land
माडलु	...	Gold coins
मुदुसेलि	...	Old person or an officer
मुन	...	At the time of or during
मुनकु	...	At the time of
मुव्वलु		Bell attached to foot-bangle (घुंघुर)
मैन	...	From
मोदलि	...	The first
मोदलुगा	...	From the beginning
रेण्डु	...	Two
रेण्डुनु	...	Both
लोपु (or लोपुगा)	...	Inside or within
वेलामुन	...	During; at the time of
वर्षंवु	...	Year
वर्षंवुलु (or वरुषमुलु)	...	Years
वीरि	...	Thier
वीरु	...	These people
वेय (or वेई)	...	River

विघ्नमु		Obstraction
वोंद्दुदुरु	...	Will be recieved
बांटु	...	Foot-soldier
संव्रत्सरमुलु (or संव्रत्सरंबुलु)		The years
स्थायिगा	...	Permenantly
सीमासन्धि	...	Boundary
सेल्लुटाकु (or चेल्लुटाकु)...	...	To prevail or to introduce
सेल्लि (or चेल्लि)	...	Sister
यगु (or यु)	...	At thc time of
यु	...	In
यैनां (or आइना)	...	Known as or called
श्राहि (or स्राहि or स्राइ)	...	The regnal year or the Anka-year

APPENDIX IV

The Kalingattu Parani is a classical Tamil kāvya by Jayankoṇḍān. It gives a graphic account relating to the expedition of Karunākara Pallava, a Commander of Kulottunga Choḍa to North-Kalinga. The 11th Canto of the kāvya describes the preparation of the Kalinga-king to meet the invading Chola-army. In the 12th Canto, a picture of the battle, between the two parties, *i.e.* Karuṇākara-Pallava and the king of Kalinga, is depicted. Unfortunately, the author has not given the name of the King of Kalinga. But, presumably he is no other than Rājarājadeva I *alias* Devendravarmā, whose commander, Vanapati, boasted for defeating the Cholas in a pitched battle. The corresponding verses, in No. 12, above, run as follow :-

आजावसौ चोड़नृपस्य सेना महाबनस्याश्वमृगाकुलस्य ।
मत्तेभसारद्रुमघूर्णितस्य दावानलोऽभूज्ज्वलमूर्त्तिगण्डः ॥
तेनाजौ चोड़सेनाबनदवदहनेनाशुगप्राप्तराष्ट्री
निस्त्रिंशज्वालकेनोत्कलगजतुरगानीकिनीनाथभूजा ।
निर्दग्धा भग्नमूला निपतितशिरसश्छिन्नबाहूरुशाखा
दृश्यन्तेऽद्यापिभूतत्वय इव धवलैरस्तिभिर्जीर्णमांसैः ॥

At the same time, Pallavarāya, a commander of Rajendra-Choḍa (*alias* Kulottunga Choḍa), boasted in the following verse for burning the Kalinga Country and defeating Devendravarman, an Oḍra-king:-

भस्मीकृत्य कलिङ्गदेशमखिलं निर्जित्य गाङ्गान् रणे
भंक्त्वा कोशलखण्डपालनिवहैः देवेन्द्रवर्मादिकान् ।
बीरः पल्लवराज इत्यभिहितो राजेन्द्रचोड़प्रभोः
कीर्त्युत्तंभमिवोड्रसन्धिषु जयस्तम्भं शुभं न्यक्षिपत् ॥

(Vide *S. I I*, Vol. IV. no.1239 and *E.I.* XXII, P,138)

From these accounts it is understood that Pallavarāja is as identical with Karuṇākara-Pallava as Devendravarmā with Rājarāja I.

Here, I will quote the English translation of the Cantos 11 and 12 from *The Kalingattu Parani* as done by V. Kanakasabhai Pillai in *I.A* Vol. XIX (1890), pp. 334 :—

Canto II :—

"The Kaḍar have brought their tribute and bowed at your feet; but with them, the Chief of North Kaliṅga has twice failed to come."—So, they said- the kings trembled with fear as to what might happen; and his bright coral lips assumed a smile,- we cannot say why,— while his face seemed to frown slightly:— "Though he be a weak Prince, my troops should march quickly, with the elephants at whose rut the bees swarm, and storm his hill-forts, and bring him hither." When the emperor issued these commands, the King of Vaṇḍainagara, who was born in the royal family according to the Vedas, bowed at his feet, and prayed that he might be allowed to invade the Seven-Kaliṅgas. When the Valliant Toṇḍaimān eagerly asked for permission to trample the foes in that direction, he who had raised the tiger- (banner), granted the prayer; and thereupon, — the troops gathered like a deluge; and the people wondered whether such a large force was to churn the ocean, or to level the mountains, or to break the neck of the serpent of the flaming head, under the sea. The conch-shells sounded, the big-drums thundered and the reeds and pipes squeaked till the ears of the elephants, which guard the eight points, were deafened. Rows of umbrellas and banners were unfurled, crowded so that the day-light was hidden and darkness ensued. But, in the fierce light of the blazing sun, the golden ornaments of the soldiers flashed, and the polished arms of dazzled and shed a bright light. "Had all the mountains of this world turned into elephants ? Had all the winds become horses ? Had all the clouds become chariots ? And had the roaring oceans become warriors ?" "Had the earth become small, that the army appears so large; or was the army so vast that the earth seemed to have shrunk in space ?. There gathered warriors who had many a scar on their limbs, as lasting marks (*of their Valour*), and held them as trophies and their sole wealth; who would not go back one step (in flight) even if they could get the whole of this world and that of the gods thereby; who held their body as a burden, and sought to purchase glory by selling their life. The troops ordered by the Abhaya, who wears on his round shoulders garlands of cool flowers, having come, the Chola-general Karuṇākara mounted an elephant. The king, who raised the banner of the bull which had been borne by the kings of Toṇaḍi,-he, the king of Vaṇḍai,-he, the king of the Pallavas, mounted on the big elephant. The king of the Pallavas of Vaṇḍainagara, renowned for marching

quickly, and way-laying and defeating his foes, mounted an elephant, which was adorned with a plate on the forehead and had a rocking gait, and went forth like a tiger in search of prey. The ocean-like army marched, raising clouds of dust, starting with the dawn, and resting with the setting sun, and pursued its journey, without stopping a single day It crossed the Palar, the Kusaitalai, and the old river Ponmukari, and the swift Kolli, and went beyond the river Pennai. It crossed the Vayalār, Maṇipulvāi, Maṇṇaru, and the shining Kunri, and left behind the great river Krishṇā. The Godāvarī the Pampā,-river and the Gotamai, and their fords of sounding waters, were left behind When the army entered, like a vast ocean, even the gods trembled, and whole villages were set on fire, sacked and ruined. "The troops have come like an ocean, with the Gaṅgā on one side; where is refuge, where is defence? Who is king here any more? "The walls are falling, houses are blazing and the smoke is rising; all that is fair is being wrecked, and we are ruined" so they fled crying, 'help, help' (*Lit*. " troops. troops)". "Our king had failed to send the tribute which he ought to pay to the sovereign of this world, and heeded not his commands, and here is the army sent by the latter". While stammering speech and trembling bodies, one striving to run before the other, and with the clothes slipping from their waists they fell at the feet of the lord of men. The king of North-Kaliṅga, who had never before known disaster, breathing forth fury, with the wrath of a warrior, clapped his hands, and looked at them. Then he laughed, shaking his broad-sholders, and said, " Am I to submit, not only to the Abhaya, the flowers on whose umbrella yield honey to the bees that swarm on the elephants which guard the eight points, but to his armies also? " That army seems to come, without ever thinking that this Kaliṅga country is defended by jungles, by hills and by the sea, which bound it on all sides. When the king spoke thus :—one of his ministers spoke out as follows:-

" Listen, I shall tell thee some thing of him (Abhaya) :— " Though kings he enraged, their servants will not fail to tell them the truth:- " Is not his army sufficient to throw down other kings, and must Jayatara himself come ? :- " Hast though not heard how the five (Pāṇḍava kings) suffered by the armies which he (Chola) sent against them ?:- " Has it not reached thine ears, how boastful kings turned their backs *(and fled)*, when the army (of the Chola) marched to fight them ?: " Is it not the army that crossed the sea,

and destroyed Vilinam, and seized Sālai ?:- " Were not a thousand elephants captured at Navilai, which was guarded by the Gaṇḍanāy-akas ?: "How many kings have ruled and lost their realms by that army, I cannot count:- "His General is now come with the army; reckon well what is the strength of thy soldiers:- " Thou mayest be furious today, but tomorrow when thou standest before the army, thou will think of my words". " Like a stranger, who does not know anything of the strength of my soldiers and of my sword' thou hast spoken out of the ignorance; is this a kingdom to be conquered easily ?:-" Quick let our soldiers march with elephants, and horses and commence the fight with the army sent by the Chola Kulottuṅga "Get ready the war-elephants; get ready the battle-horses; get ready countless chariots; come in, ye men-of-arms, come to the battle-field; we have a foe to fight. " These orders resounded through the Seven-Kaliṅgas, and a tumultuous noise arose, as if the seven oceans had mingled with roar, to the astonishment of all.

Canto 12.:—

" Up ! Up ! Up ! with your arms, " was the cry that arose everywhere; and the clamour swelled like that of the sea; On ! On ! On! with the troops of horses and elephants, on ! ". these words echoed on all sides. The two armies met, like raging seas rushing on seas, and like curling waves breaking on waves, the horsemen charged on horsemen. Like mighty rocks meeting rocks, huge eleph-ants appeared against elephants, and like clouds, contending with clouds, chariots confronted chariots. Like fierce tigers fighting with tigers, the warriors fought with warriors; like lions pressing on lions, Princes pressed on Princes. The eyes of the warriors emitted fire; the arms flashed like lightning; the twang of the bows burst like thund-er; and the arrows poured in showers. Streams of blood flowed on the field, and the *(white)* umbrellas flowed on it like forth; and piles of slain elephants lay on both sides, like high banks formed for a river *(of gore)*. To prevent the enemies' missiles from falling on them, the Kaliṅgas entrenched themselves behind fortifications, which seemed like fences raised by machinery. The elephants which fell screaming on that sea of bright blood, resembled dark clouds descending on the sea to lap up water. The strong men who cut off the trunks of the elephants and carried them on their shoulders, resembled water-carriers, pouring water from the leather bags on their shoulders. When the archers bent their bows and shot straight

on the foe, they pulled out the shafts which had struck in their chests, and shot them back on the foe from their long bows. Soldiers, who had lost both thier legs, whirled and threw one of the legs on the elehnants advancing on them, and kept the other to throw on the next foe. Many a soldier thrust his dagger into his foe, and both plunged their weapons on each other's body till the pair were tied together like one; and both armies shouted at this display of valour. In the first 'पोलुदु' (forenoon) the king of Vaṅḍai, the minister of the king of kings, the famous Karunākara, urged his elephant and pressed on the foe. While both sides were fighting fiercely, the Chola army crossed forward, bearing down the whole line of the Seven Kaliṅgas, and eager to gain victory. Forward the whole army advanced, and the gods rushed to see the fight; broken were the rows of elephants, cut to pieces; broken were the lines of chariots and steeds. Unable to face the advancing foe, and losing his courage, the king of the Seven Kaliṅgas, who had boastfully brought a thousand caparisoned elephants to the fight, retreated. Crouching in thickets known to them *(only)*, or hiding in lonely caves, or fleeing into the jungle, they disappeared. Who can count the horses and elephants, which fell into the hands of the conquering heroes, when the Kaliṅgas thus fled ? Many were the elephants which lay beset by bees and eagles, with blood issuing from wounds, and with flowing rut. Many were the elephants which were seized, with the Princes that rode on them, as if tigers were caught and bound on the rocks on which they were found. It was hard, even to the victors, to count how many fleet-steeds, chariots, camels, wealth of the nine kinds, and noble ladies, fell into their hands. Having secured these the Prime Minister of Abhaya commanded a search for the king of the Kaliṅgas; being anxious to return with him as a prisoner. No sooner was the order given than the army of scouts marched out with speed, and scoured the hills and searched the jungles "No trace of him have we got, but we suspect he is concealed in the summit of hill; bring our soldiers thither;- "Wherever are the hills or seas or jungles, where the Kaliṅgas may retreat, those hills and those seas will we surround,"- so the army marched, till the sun reached the western hills. Till daybreak did they guard the hills, fencing it round with spears and bows, like those who watch a wild bore in a fold, when the Abhaya comes to the chase with his elephants which have never known defeat. Rivers of blood ran down the hill, when they began the work of slaughter; and the hill turned red, so that, when the sun arose, he could not be

distinguish it from (the mountain) Udayagiri. Many were the Kaliṅga hill-men' who covered their bodies with dirt, and plucked their hairs off their heads, and loosening the clothes from their waists' saved their lives, saying that they were Jains. Many doubled the bow-strings, and wore them as the three-fold thread on their breast, and said that they were piligrims who had come to bathe in the Gaṅgā and by their fate had been caught on the hill, and so escaped from the pen with their lives. Many went out, having clothed themselves in the red cloth of the banners, and cropping their hair, and saying : "can you not recognise Sākyas (Buddists) by their dress ?" Many of the Kaliṅgas, holding the bells which had been tied to elephants, bowed, and said that they were strolling birds of the Telugu country, and that, having seen the flying army, they had remained rooted to the spot, unable to stir through fear. None but these escaped; and of the people of the Seven Kaliṅgas, none remained but the men painted on the walls of their houses; so completely were the rest chased and slaughtered. Having raided through the sea-girt Kaliṅga, and having planted a pillar of victory, Toṇḍaiman, the King of Vaṇḍai, seizing huge elephants and heaps of wealth, laid them with pleasure at the feet of the Abhaya who owns the sacred shining sabre."

APPENDIX—V

AUSPECIOUS OCCASIONS FOR THE GRANTS

Most of the grants were issued to gods and Brāhmaṇas on certain auspecious occasions which were observed by the kings and people of Kaliṅga for religious purpose. Therefore, they are to be noted here for ethnic studies. From the inscriptions, given in this volume, we find that 61 record the *Uttarāyaṇa-Saṅkrānti* or the *Makara-Saṅkrānti*, 23 and 2 inscriptions record Vy*atipāts* (*Yoga*) and *Mahā-vyatipāta* respectively, 19 inscriptions record the *Mesha-Saṅkrānti* or *Vishuva–Saṅkrānti*, 15 inscriptions record the eclipse of the sun; 14 and 2 inscriptions record *Mahādvādaśi* (*Utthāna-Dvādaśi*) and *Dvādaśi* respectively; 9 inscriptions record the *Karkaṭa-Saṅkrānti* or *Dakshināyana-Saṅkrānti*; 9 inscriptions record the eclipse of the moon; 10 inscriptions record the *Saṅkrāntis*. Appart from these occasions we get the names of *Akshaya-tṛtīya* in 2 inscriptions, *Kārtika-Dāmodara* in one inscription, *Gaṅgā-snāna* and *Kārttika-paurnamī* in one inscription, *Māgha-śukla-Saptamī* or *Tila-Saptamī* in one inscription and *Māgha-paurṇamī* in one inscription. We give below the references to numbers of these inscriptions :—

1. Uttarāyaṇa–Saṅkrānti (Makara–Saṅkrānti) :—

   Nos. 12, 23, 24, 30, 32,.34, 38, 39, 40, 48, 63, 64, 76, 77, 78, 7 , 80, 82, 83, 84. 87,88, 90, 92, 95, 109, 117, 118, 136, 137, 138 144. 145, 146, 154, 200, 201,209, 212, 215, 224, 234, 247, 249, 256, 261, 270, 276, 278, and Suppliment—1.

2. Vyatipāta (*yoga*) :—

   Nos. 19, 49, 74, 75, 89, 97, 99, 100, 101, 102, 103, 104, 105, 106, 115, 119, 140, 143, 175, 181, 190, 204 and 211.

3. Mahā-Vatipāta (*yoga*) :—Nos. 142, and 216.

4. Vishuva-Saṅkrānti (Mesha-Saṅkrānti) :—

   Nos, 13, 44, 59, 65, 72, 162, 174, 180, 204–A, 217, 226, 227, 230, 238, 239, 240, 245, 248 and 267.

5. Eclipse of the sun :—

Nos. 149, 150, 157, 168, 169, 183, 184, 185, 235, 236, 237, 241, 253, 254 and 266.

6. Mahādvādaśi (Uttāna-dvādaśi) :—

Nos. 47, 51, 96, 112, 113, 114, 116, 151*, 196, 197, 214, 250, 262 and 263,

7. Dvādaśi :—Nos. 37 and 43,

8. Dakshiṇāyana-Saṅkrānti (Karkaṭa-Saṅkrānti) :—

Nos. 14, 42, 68, 69, 94, 134. 206, 218, and 264.

9. Eclipse of the moon :—

Nos. 52, 61, 62, 85, 107, 170, 178, 202, and 203.

10. Saṅkrāntis (other than Mesha and Karkaṭa) :—

Nos 31, 91. 93, 108, 134, 135, 141, 207, 229 and 231.

11. Akshaya-tṛtīyā (Vaiśākha-śukla-tṛtīyā) :—

Nos, 124 and 161.

12. Kārtika-Dāmodara ;—No. 73.

13. Gaṅgā-snāna (*yoga*) and Kārtika-Paurṇamī :—No. 177.

14. Māgha-śukla-Saptamī (*Tila-Saptami*) No. 165.

15. Māgha-Paurṇamī :— Nos. 98, 176 and 177.

The Religious grants, as stipulated in *Dharma-śastras*, were issued in accordance to movements of the *Grahas*, the *Nakshatras*, the *Tithis* etc which took place in Hindu-Calander, followed by the Luni-solar system The auspecious moments for granting charters for religious purpose, would generally occur on the days of Saṅkrāntis, and particularly in Uttarāyaṇa, Vishuva and Dakshiṇāyana-Saṅkrāntis. The days when the eclipses of the sun and the moon would occur were also deemed befitting for such grants. We cite here some verses quoted from the *Dharma*-śāstras :—

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* No 151 occurs on a *yoga* called महाकार्त्तिकी.

" देवातिथ्यश्च नक्रते गुरुभृत्यादिवृत्तये ।
सर्वतः प्रतिगृह्णीयादात्मवृत्त्यर्थमेव च ॥
अमावास्याष्टकावृद्धिः कृष्णपक्षायनद्वयम् ।
द्रव्यं ब्राह्मणसम्पत्तिर्विष्णुवत् सूर्य्यसंक्रमः ॥
व्यतीपातो गजच्छायाग्रहणं चन्द्र-सूर्य्ययोः ।
श्राद्धं प्रतिरुचिश्चैव श्राद्धकालाः प्रकीर्त्तिताः ॥"

(Vide the Yāgñavalkya-Smṛti, Achāra-Kāṇḍa vv. 216-218)

" अयने विषुवे चैव ग्रहणे चन्द्र-सूर्य्ययोः ।
संक्रान्त्यादिषु कालेषु दत्तं भवति चाक्षयम् ॥"

(*Smṛtimuktāvali*, Varṇāśrama-Kāṇḍah, V. 27. Telugu Ed., 1882. pp. 37 ff.)

" अयनादौ सदादेयं द्रव्यमिष्टगृहादि यत् ।
षड़शीति मुखे चैव विमोक्षे चन्द्र-सूर्य्ययोः ॥
संक्रान्तौ यानि दत्तानि हव्यकव्यानि दातृभिः ।
तानि नित्यं ददात्यर्कः पुनर्जन्मनि जन्मनि ॥"

(Vide The *parāśara-smṛti*, ch.i, Achāra-Kāṇḍa, quoted from śatātapa.)

" मृगकर्कटसंक्रान्ती द्वे तूदग्-दक्षिणायने ।
विषुवे च तुलामेषौ तयोर्मध्ये तत परः ॥
वृष-वृश्चिक-कुम्भेषु सिंहे चैव यदा रवौ ।
एतद् विष्णुपदं* नाम विष्णुपादाधिकं फलम् ॥
अन्यायां मिथुने मीने धनुष्यपि रवेर्गतिः ।
षड़शीति*मुखाः प्रोक्ताः षड़शीति गुणा फलैः ॥"

(Vide Vṛddha vāśishṭya)

" ग्रहणे चन्द्र-सूर्य्यस्य प्रसूतिर्यदि जायते ।
व्याधिः पीड़ा तदा स्त्रीणामादौ तु रुतुदर्शनात् ॥

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* There are two groups of Sañkrāntis namely विष्णुपदी and षडशीति They are also auspecious days for *danam.*

इत्थं संजायते यस्तु तस्य मृत्युर्नसंशय: ।
व्याधि: पीड़ा च दारिद्रंच शोकश्च कलहो भवेत् ॥
शान्ति तेषां प्रवक्षामि नराणां हितकाम्यया ।
यस्मिन् ऋक्षे विशेषेण ग्रहाणां सम्प्रजायते ॥
तदृक्षाधिपते रूपं सुवर्णेन प्रकल्पयेत् ।
यथाशक्त्यनुरूपेण वित्तशाठ्यं नकारयेत् ॥
सूर्य्यग्रहे सूर्य्य रूपं सुवर्णेन विशेषत: ।
चन्द्रं चन्द्रग्रहे धीमान् रजतेन विशेषत: ॥

(Vide *Grahaśanti*, *Descriptive Catalogue of Sanskrit Manuscripts*, Vol. III (Smriti), No. 2611, p. 649 by Haraprasada Sastri, Asiatic Society of Bengal, MS. library.)

The above verses say that if birth and puberty of feminine sex will take place at the time of eclipses, then these should be taken as bad-omen, which would be only avoided by giving charities to Brahmanas.

Among the Saṅkrāntis the most auspecious one is the Uttarāyana or the Makara-Saṅkrānti which generally commence in the month of December (mostly in the 3rd or 4th week of the month). It is a festival day for the South-Indian people. In the Telugu districts it is called the Pāndugu (the day of festivity). They perform the *pitṛ_śraddham* on that day. Some aboriginal tribes, such as the Savaras sacrifise thier deities and do merry_making performances. In North-India too Uttarāyana is known as *Dadhi-Saṅkranti* which is a day of religious festival to wipe out all melancholies accumulated in one's mind. In this connection we quote the following verses from the *Vrata mā'ā* :—

" श्रीदेव उवाच :
शृणु प्रिये प्रवक्ष्यामि दधिसंक्रान्तिनामकं ।
व्रतेन मानुषाणां च हृत्तापोपशमं भवेत् ॥
शुभे काले तु संप्राप्ते दधिसंक्रान्ति नामकं ।
उत्तरायणसंक्रान्त्यां विशेषेण प्रशस्यते ॥"

The largest number of inscriptions in this volume record the auspecious days of Uttarāyana-Saṅkrānti.

(I) Vishuva-Sankranti

After Uttarāyana-Sankrānti we find that Vishuva or Mesha-Sankrānti is considered to be more auspecious than the other Sankrānties. In the *Jyotirvachana* it is defined as follows :—

"मेष-संक्रमतः पूर्व्वं पश्चात् तारादिनान्तरे।
प्रतिलोम्यानुलोम्येन विषुवारम्भणं भवेत्॥"

It shows that the moment of *Vishuva* starts within 27 days, according to *pratiloma* (forward move) and *anuloma* (backward move) of the sun while it crosses the Mesha-*raśi* This is the time when the duration of day and night will remain equal and the sun will move on the ecliptic-line *(Vishuva-rekha)* which marks the centre of the two halves of the glove namely, the Summer Solstice (विषुवन्मण्डल) and the Winter Solstice (उन्मण्डल) In this convention we may cite the following verse from the *Siddhanta-śiromani* :—

"प्राक्पश्चिमाश्रितारेखा प्रोच्यते सममण्डलम्।
उन्मण्डलञ्च विषुवन्मण्डलं परिकीर्त्तितम्॥"

These two *mandalas* (विषुवन्मण्डल and उन्मण्डल) are surrounded by twelve *Raśis* namely, Mesha, Vṛsha, Mithuna, karkaṭa Simha, Kanyā Tula, Vṛśchika, Dhanu, Makar, Kumbha and Mina. They remain in the region of equinox The sun rises daily for a complete month within the cyclic move of a *Rāśi* in the region of equinox. Thus, the beginning of each *Raśi*, the month is called by the name of that eorresponding *Raśi*.

Within the course of a year, there are two *Ayanas* known as *Uttarayana* (Tropic of capricorn) and *Dakshinayan* (Tropic of cancer) They occur when the cyclic move of Makara-rāśi and karkaṭa rāśi are respectively current in the region of equinox,

(2) Vyatipata-yoga

Vyatipāta is an auspecious *Yoga* for *danam*. According to the Sanskrit lexicon the word *Vyatipata* means great calamities such as, the *bhūkampa* (earth-quake)etc.

It is also taken as a *Yoga* along with the 27 yogas (विष्कम्भ etc.), found in the Hindu-astronomy According to the *Jyotistatvam*, *Vyatipata* is enlisted along with several other inauspecious moments The following verse is quoted from it :--

निरंशं-दिवसं विष्टिं व्यतीपातञ्च वैधृतिम् ।
केन्द्रं वापि शुभैर्हीनं पापाहमपि वर्ज्जयेत् ॥

According to the *Sūryasiddhanta*, there are the moments of *yoga* (auspecious) and *viyoga* (in auspecious) during the day of *Vyatipata*. Following is quoted from the *Sūryasiddhanta* :--

व्यतीपातत्रयं घोरं गण्डान्तत्रितयं तथा ।
एतद् सम्वन्धित्रितयं सर्वकर्म्मसु वर्ज्जयेत ॥

Following is its commentary by Ranganatha :--

"व्यतीपातानां त्रयं योग-वियोगात्मको क्रान्ति-साम्यरूपौ
द्वौ व्यतिपातौ विषुवत्सन्निधौ क्रान्तिसाम्यन्तरेण
व्यतीपातस्तयोरेव भेदः न पृथक् ।"

Now,our main question is, when the *Vyatipata* would occur ? In this connection we find divergent views expressed by different authorities. According to Vṛddha-Manu, as quoted by Hemādri,it is as follows :-

श्रवणाश्विधनिष्ठाद्रानागदैवतमस्तके ।
यद्यमा रविवारेण व्यतीपातः स उच्यते ॥

Hemādri explains : नागदैवत = अश्लेषा; मस्तके = on the head or the beginning. But, Mādhava and some other commentators say that नागदैवत is equal to मृगशिरा and अमा = अमावास्या. Accordingly, a *Vyatipata* should occur when there is the combination of : Amāvāśya +

Sravanā (beginning) or Aśvinī or Dhanishṭhā or Ardrā or Aśleshā or Mṛgaśirā + Sunday.

The same verse from the *Sūrya-siddhānta* is also found in the *Prayaśchitta-tatvam.*

Hemādri quotes the following verses from other *śāstras* :-

पञ्चाननस्थौ गुरुभूमिपुत्रौ
मेषे रविः स्याद्यदि शुक्लपक्षे ।
शापाभिधाना करभेण युक्ता
तिथिर्व्यतीपात ईतीह योगः ॥
अस्मिन् हि गो भूमिहिरण्यवस्त्र-
दानेन सर्वं परिहाय पापम् ।
शूरत्वमिन्द्रत्वमनामयत्वं
मर्त्याधिपत्यं लभते मनुष्यः ॥"

Hemadri explains as : पञ्चानन=सिंह; गुरुभूमिपुत्रौ=बृहस्पत्याङ्गारकौ (Jupiter and Mars); पाशाभिधाना= द्वादशी; करभ=हस्तानक्षत्र ।

Mādhava quotes another similar verse from Vṛddha-Manu as follows :--

सिंहस्थौ गुरुभूमौ चेन्मेषस्थे च रवौ दिवा ।
द्वादशीहस्तसंयुक्ता व्यतीपातो महान्*हि सः ॥"

Thus, the *Vyatipāta-yoga* would occur when śukla-dvādaśī + Hastā-nakshatra + Guru and Bhauma stand in the sign of the Simha and the sun in Aries. Hemādri quotes another verse from Bhṛgu as given in the next page.

* Most probably it is a formula for the *yoga* named *Mahā-Vyatipāta*, which, according to Swamikannu Pillai, occurs when Jupiter and Mars in Simha + Venus in Mesha + Su. 12 (*śukla-dvādaśī*) + Hastā *nakshatra* in any month."

(Vide *Indian Ephemeris*, Vol. I, pt. i, pp. 59,)

क्रान्तिसाम्यसमयः समीरितः
सूर्य्यपर्वसदृशो मुनीश्वरैः ।
तत्र दत्त-हुत-जप्त-पूजनं
यागकोटिगुणमाह भार्गवः ॥"

To this he explains : "सूर्य्यचन्द्रमसोः क्रान्तिसाम्ये पुण्यकालद्वयं भवति । एको व्यतीपाताख्यः । अपरो वैधृत्याख्यः । तत्र क्रान्तिसाम्यलक्षणस्य व्यतीपातस्य गण्डोत्तरार्द्धादारभ्य क्रमात् सार्द्धेषु पञ्चयोगेषु सम्भवोस्ति । वैधृति सञ्ज्ञस्य तु शुक्लयोगादारभ्य क्रमात्सार्द्धेषु पञ्चयोगेषु सम्भवः । तत्पर्वकालसंख्या च दशघटिकाभ्यः समारभ्यै सप्तत्यधिकशतपर्य्यन्तं सम्भाव्यते । तथा चं देवाङ्गे ज्योतिषे :—

गण्डोत्तरार्धाद्व्यतिपातसम्भवः
शुक्लादितो वैधृति सञ्ज्ञको भवेत् ।
सार्धेषु पञ्चसुपरेषु तथेष्यते स
एवं द्वयं तत्सुकृतैक साधकम् ॥

According to the *Suryasiddhanta*, *Vyatipata* will occur when the moon and the sun are upon opposit sides of either solstice, and their minutes of declination are the same, it is *Vyatipata*, as defined in the *Suryasiddhanta*, XI. 2 *

The *Vyatipata-yoga*, as quoted above from Vṛddha-Manu and the *Prayaśchitta-tatvam*, is followed in some of the inscriptions given in the present volume. Apart from this, the term *Vyatipata* is also applied for *Mahadvadaśi* and the *Ardhodaya-yoga* which will occur as per the following verse :—

" अमार्कपात श्रवणैर्युक्ते पुष्य माघयोः ।
अर्द्धोदय स विज्ञया कोटिसन्निहितं फलम् ॥
तस्मिन्काले तु राजेन्द्र गन्तव्यं पुरुषोत्तमम् ।
सागरे विधिवत् स्नात्वा दृष्ट्वा नारायणं विभुम् ॥
कोटिजन्मार्जितं पापं तत्क्षणान्नाशयेद्ध्रुवम् ।"

* *I.A.* vol. XX, pp. 292-3 ff.

Lilavati calls it *Ardhodaya* instead of *Vyatipata*. According to her :—

मृगर्क्षेन्दु व्यपातेते वारेऽर्के श्रवणा यदि
अर्द्धोदयः स विज्ञेय स्तुह सार्कग्रहोः समम् ।
अर्कश्च व्यतिपातोयं युक्तसा पुष्य–माघयोः
तासावर्द्धोदयो योगः कोट्यर्कग्रहसन्निभः ॥"

(3) Mahadvadasi

Mahadvadaśi is also known as *Devotsava dvadaśi** or *Utthana-dvādaśi* which occurs in the 12th *tithi*, in the bright-fortnight of Kārttika. It is an important day of festival, observed by the Vaishnavas in general and the Sri-Vaishnavas of South India in particular. It is supposed that the Lord Vishnu rises from His bed in the evening of this auspecious day during the rise of Revati *nakshatra*. Inspite of that it was a function of Vishnu, in some cases charities were also offerred to the Saivait temples. For example, in No. 47 above, there is the mention of *Mahadvadaśi* when Somalamahādevi, a queen of Choḍagaṅga (*Trikalinga-maṇḍala pati*), granted in ś. 1030, a perpetual lamp to burn in the temple of Madhukeśvara at Mukhaliṅga. Presumably the influence of the Srī-Vaishnavas was introduced in Kaliṅga some time before Sakāvda 1030 or 1108 A.D. It is quite significant to note here that one Prolāchāri was requested to administrate this charity by Somalamahādevi in the temple of Madhukeśvara. The title *'Achari'* (Sanskrit- *Acharya)* is generally used by the priests of the Sri-Vaishnava section. Evidently, therefore, after Choḍagaṅga selected his religious *guru* (teacher) from among the Srī-vaishnavas, he deputed the *Acharis* to supervise the religious institutions, relating to either Vishnu or, Siva, in the State of Kaliṅga.

The *Alvars* or the *Acharyas* (*Acharis*) gave the real shape to the cult of Srivaishnavism. Their first *guru* was Raṅganāthāchārya, popularely known as Nāthamuni. He lived in Sriraṅgam. According to some scholars, his time is to be attributed to 920 A.D., and according to others, it should be the 11th century A.D. He (Nāthamuni) was succeeded by Puṇḍarīka and Rāma Misra as the *Achāryas*. Then, Nāthamuni's grandson, Yamunāchārya had come to the Gādi as *Acharya*. He was succeeded by the great Rāmānujāchārya, the founder of the *Viśishṭ*ādvaita school. He was regarded as the incarnation of Seshadeva as per the following verses in Bengali :-

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* From a copperplate grant of Satṛbhañjadeva of Samvat 198 or (736+198=)934 A.D. we find that the charter was issued for the occasion of Devotsava-dvādaśi when there was Revati *nakshatra* (Vide *O.H.R.J.* Vol. II, pp. 432 ff.)

" श्रीमान् रामानुजस्वामि शेष अवतार ।
कृपाकरि प्रकटिला तारिते संसार ॥"

The same expression we get from the *Prapannāmṛta*, *Smṛtikālataraṅga*, *Bhaktamala* etc.

Rāmānuja born in 1017 *A*.D. and died in Yugāvda 4238 (1137 A.D.) at the age of 120. (Vide the *Viśvakosha*, Bengali-edition, Vol. XVI pp. 519–21 ff.). He is the real founder of the Sri-Vaishnava Section which, during his life time, was accepted in many parts of India. Our inscription of A.D. 1108 (No. 47 above) was incised during the life time of Rāmānuja, when Anantavarma-Chodagaṅga was reigning in Kaliṅga and his *Acharya* was one Prolāchari, who lived in the temple of Madhukeśvara at Mukhaliṅga. After being convertedinto Vaishṇavism, Chodagaṅga used the title of *Paramavaishṇava* which is found in his Vizagapatam copperplate grant of Sakāvda 1048 A.D. (vide No. 70). It is beleived that Rāmānuja visited Puri and posted there in a temple one of his śishyas to preach the doctrins of Vaishnavism of the Sri-. Sect A palm-leaf manuscript, discovered from Saṅkara-Maṭha, Puri, is entitled "*Totadri maṭhasthā guruparampara* (Vide th *Notice of Sanskrit MSS*. by Haraprasada Sastri, 1911, pp. 87, No. 115. There, we find a list of the *gurus* lived in Puri, representing the Srī-Vaishnavas. *

The festivals relating to Vishnu, including Devotsava dvādaśi, were, however, performed long before the Srī-Vaishnava-Section came into being. In Ningondi plates of Mahārāja-Prabhañjanavarman, (*Circa* 485 A.D.) a devoted worshipper of Svāmi-Nārāyana of Kaliṅga, issued a grant for the occasion of *Ka*rttika-Sukla-Dvādaśi or Devotsava-dvādaśi (Vide No 44, Ins. Or. Vol. I, Pt ii, pp. 44-47 ff.). We have already stated that the festive moments for *Devotsava* occur when the Revati *nakshatra* stands. In this connection we quote the following verses from the *Haribhakti*vilāsa :–

रेवत्यन्तो यदा रात्रौ द्वादश्यां च समर्थितः ।
तदा विबुध्यते विष्णुर्दिनान्ते प्राप्य रेवतीम् ॥
रेवत्यादिरथान्तोवा द्वादश्यां च विनाभवेत् ।
उभयोरप्यभावेतु सन्ध्यायां च महोत्सवः ॥"

* In the temple of Alālanātha (Alwarnātha) in Orissa we find the images of the *gurus* lived among the Sri-Vaishnavas.

The auspicious moment for Vishnu's rise after the *'Chaturmasya'* is described in the *Smṛtisārasaṅgraha* as follows :—

नारदीय पुराणे :—

मैत्राद्यपादे स्वपतीह विष्णु -
वैष्णवमध्ये परिवर्त्तते च ।
पौष्णावसाने च सुरारिहन्ता
प्रबुध्यते मासचतुष्टयेन ॥

आभाकाशितपक्षेषु मैत्रश्रवणरेवतो ।
आदिमध्यावसानेषु शयनावर्त्तनोत्सवा ॥

निशिस्यापोदिवोत्थानं सन्ध्यायां परिवर्त्तनम् ।
अन्यत्र पदयोगात्तु द्वादश्यामेव कारयेत् ॥

(4) Mahakarttiki

In the month of Kārttika and on the day of Paurnamī when it is associated with the *nakshatra* Rohini in Sunday, the *yoga* is called *Mahakarttikī*. It is as auspecious as Govinda-dvādaśi for sacred functions, like *snanam* and *danam*, In No. 151 above we find that a grant was made in the temple of Madhukeśvara at Mukhalinga in Sakavda 1056, in Kārttika-māsa, Brahmadina, when there was Rohinī *Nakshatra* in Sunday. According to Swamikannu Pillai, the *Mahakarttikī* will occur when Kārttika-Paurnami would associate with the *nakshatra* Rohini (Vide *Indian Ephemeris*, Vol. I, pt. i, pp. 63 ff) From *dharma-śastras* we quote the following verses regarding the *yoga*-moment :—

"शतानन्दे—

आग्नेयं सु यदा रुक्षं कार्त्तिक्यां तु भवेत् क्वचित् ।
महती सा तिथिर्ज्ञेया स्नानदानेषु चोत्तमा ॥"

In the *Vishnu-Purana* the following verses explain the actual position of *Mahakarttikī* and its auspecious moment :-

"विशाखायां यदा सूर्य्यश्चरत्यं शतरीयकम्
तदा चन्द्रं विजानीया कृत्तिकाशिरसंस्थितम् ॥
कृत्तिकायां यदा चन्द्र प्रथमांशं व्रजेत् क्वचित ।
महती सा तिथिर्ज्ञेया स्नानदानेषु चोत्तमा ॥
यदा याम्य तु व्रजति रुक्षं वापि रविः क्वचित् ।
तिथिः सापि महापुण्या ऋषिभिः परिकीर्त्तिता ॥
प्राजापत्यं तथा रुक्षं तिथैतस्या नराधिप ।
सा महाकार्त्तिकी प्रोक्ता देवानामपि दुर्ल्लभा ॥"

(5) Akshaya - tritiya

Akshaya-tritiya occurs in the 3rd *tithi* of the bright-fortnight in Vaiśakha. The following verses regarding *Akshya tritīya* are found in the *Brahma-Purāṇa* and the *Smṛtichandrika* :—

ब्राह्मे :

ये पश्यन्ति तृतीयायां कृष्णं चन्दनलेपितम् ।
वैशाखस्य सिते पक्षे ते यांत्यच्युतमन्दिरम् ॥
तत्र कार्य्यो यवैर्होमो यवैर्विष्णुं समर्चयेत् ।
यवान् दद्याद्द्विजातिभ्यः प्रयतः प्राशयेद्द्विजान् ॥

A very popular festival in Orissa is the *Chandana - yatra* when the lord Vishnu (Madanamohana) in Puri is taken from the temple of Jagannātha and carried through a *Vimana* to a tank called. Narendra There, the deities are put on a well-decorated boat which sails to a Maṇḍapam at the centre of the tank with great pomp and placed within small pits (kuṇḍa) full of sandal-paste (चन्दन). The *Yatra* begins from the day of *Akshya-tṛtīya* and lasts for twenty-one days.

The following verses regarding the *Chandana-yatra* in Purushottama (Puri) may be cited here from the *Skanda-Puraṇa* :—

" वेणुवीणादि वाद्यैश्च तथा नानोपहारकैः ।
सन्तोषयन्जगन्नाथं तृतीयादौ विलेपयत् ॥
वैशाखस्य तृतीयायां जलमध्ये विशेषतः ।
लेपनं मण्डले कुर्य्यात्सहस्रके वा वृहद्दले ॥
चन्दनागुरुह्रीवेरं कुष्ठकुङ्कुमरोचना ।
जटामांसीमुराचैव विष्णोर्गन्धाष्टकं विदुः ॥
एतैर्गन्धैस्तथा चान्यैर्विष्णोरङ्गानि लेपयेत् ।
कृतश्च तुलसीकाष्टैः कुर्य्याद्गन्धादि लेपनम् ॥"

It is interesting to note here that if *Akshya-tritīya* is associated with the *nakshatra* śravaṇa and wednesday, then it happens

to be a very auspecious *yoga* for taking the sacred bath in the Gaṅgā at the Triveṇī-ghāṭa (in Allahabad) or at Kurukshetra. The relevent verses are :—

श्रवणा संगमापुण्या कुरुक्षेत्रसमास्मृता ।
विशेषाद्बुधसंयुक्ता तृतीयायां विशेषतः ॥
+ + +
बुधश्रवणसंयुक्तातृतीया यदि लभ्यते ।
तत्र दानं जपो होमः अक्षयं परिलभ्यते ॥"
(धवलसांग्रहे)

According to the *Vishṇudharmottara*, another auspecious *yoga* occurs on the day of Akshaya-tṛtiyā if it is associated with the nakshatra Kṛttikā :—

" अक्षया सा तिथिर्ज्ञेया कृत्तिकाभियुता यदि ।
भविष्यत महाभागे विशेषेण फलप्रदा ॥"

In the *Skanda-Purāṇa*, as quoted in the *Vratamālā* (Bengali Edition, P. 25), it is stated as follows :—

"वैशाख-शुक्ल-तृतीयायां कर्त्तव्यम् ।
अत्र कृत्तिका-रोहिण्यो-रन्येतरयोगे फलाधिकम् ॥"
+ + +
वैशाखे मासि राजेन्द्र शुक्लपक्षेतु या तिथि ।
अक्षया रोहिणीयुक्ता अक्षयी सा प्रकीर्त्तिता ॥"

In the *Bhavishyottara-Purāṇa* we get the following verse, Prescribing for various charities to be done on this occasion :—

यम उवाच :

वैशाखस्य सितेपक्षे तृतीयायां द्विजोत्तम ।
विष्णुं लक्ष्मीं समभ्यर्च्य यथोपचारयो यतः ॥
यवैश्च प्रयतोभूत्वा स्वयं च प्राशयेद्यवान् ।
जलपूर्णघटं दद्यात् सभोज्यव्यजनान्वितम् ॥
विप्राय वेदविदुषे सवस्त्रं प्रतिवत्सरम् ।
परिपूर्णेऽष्टमे वर्षे प्रतिष्ठामाचरेत्ततः ॥

एवं करोति या नारी नरोवापि द्विजोत्तम ।
पुत्रपौत्रधनैर्युक्त इहलोके सुखी भवेत् ॥
अन्तेच परमं स्थानं विष्णोरमिततेजसः ।
प्राप्नुयादक्षयं विप्र श्रद्धया व्रतकारणात् ॥
एवमुक्तो धमराज स्तत्रवान्तदधौ ततः ।
विप्रोऽसौ नरकान्मुक्तः प्रययौ जननान्तरम् ॥
× × ×
इति भविष्योत्तरे अक्षयतृतीयाव्रतकथा समाप्ता ॥"

(Vide the *Vratamala*, by Ananta-lal Laha).

It is beleived that the Kṛta-yuga commences from the day of Akshaya-tṛtīyā :—

"वैशाखस्य शुक्लपक्षे तृतीयायां कृतयुगम् ॥"

(6) Ganga-snanam

To take a bath in the holy river of the Gaṅgā is considered to be an auspecious performance. But, if that is accomplished on certain days when there was a Saṅkrānti, a Vyatipāta-yoga or an eclipse of either the sun or the moon, then, it is deemed to be of more auspecious.

संक्रान्त्या पक्षयोरन्ते ग्रहणे चन्द्रसूर्य्ययोः ।
गङ्गास्नातो नरः कामात् ब्राह्मणः सदनं व्रजेत् ॥
संक्रान्तिषु व्यतीपाते ग्रहणे चन्द्र-सूर्य्ययोः ।
पुष्येस्नात्वा तु गङ्गायाः कुलकोटि समुद्धरेत् ॥

(Vide *Brahmaṇḍa-Purāṇa*)

In this volume we get three inscriptions (i.e. Nos. 176, 177 and 216) which mention the occasion of the grants as Gaṅgā-snānam. The first two grants were made in Sakāvda 1061 in the month of Tula when the 65th Srahi-year of Anantavarma Choḍagaṅga was current. Although in No. 177 it is stated that it is the day of Kārttika-Paurṇamī, it is probably Asvina-Paurṇamī when there occurred an eclipse of the moon. But, in *S. I. I* the date is given as śakāvda 1016 in which year the day of Kārttika-Paurṇamī fell an the 30th day of Tula and the next day was the Vṛschika-Saṅkrānti. Anyway, the *Gaṅgā-snāna-yoga* was there, either the grant was issued in ś. 1061 or 1016; because one is the day when there was the eclipse of the moon and the other was a day of Sankrānti.

The third inscription (No. 216) was issued in ś. 1068, Kumbha, Amāvāśyā and Sunday when there occurred a *yoga* called *Maha-Vyatipāta.* The *nakshatra* was Dhanishṭhā which, being associated with Amāvāśyā and Sunday, made the *Vyatipāta-yoga* complete. It corresponds to the 2nd February, 1147 A D. Sunday.

Apart from the above *yogas* another *yoga* called *Mahājyeshṭha* is also deemed to be a holy moment for *Gaṅgā-snānam*. From the 9th and 10th chapters of the *Brahmāṇḍa-Purāṇa* we get the following verses :—

" ज्येष्ठमासि क्षितिसुते दिने शुक्लस्य पौर्णमी ।
गुरुर्वारे यदा ज्येष्ठो महाज्येष्ठा स उच्यते ॥

ऐन्द्रेशशा गुरुश्चैव प्राजापत्ये रविस्तथा ।
पौर्णमी गुरुवारे च महाज्येष्ठा प्रकीर्त्तिता ॥
महाज्येष्ठा तु या योगे स्नातव्यं जह्नुकन्यकां ।
पदे पदे लभेत्पुण्यं वाजपेयस्य मानवः ॥
महाराजाधिराजत्वभाग् भवति न संशयः ।
यज्ञ-पूतफलं प्रोक्तं गङ्गायां यत्र कुत्रचित् ॥"

(Vide Brahmānḍa Purāna, 9th ch,)

" गङ्गायां विरजे चैव महेन्द्रे जाह्नवीतटे ।
अत्र पिण्डप्रदो याति ब्रह्मलोकमनामयम् "॥

(*Ibid.* 10th ch.)

ब्रह्महा गुरुहा गोघ्न स्तेया च गुरुतल्पगः ।
गङ्गाम्भसा च पूयन्ते नात्र कार्य्या विचारणा ॥"

(*Ibid*)

Again, we get the following verses from the *Brahmanda-Purana* regarding the sacredness of taking bath in the river Gañgā :—

" सर्वतीर्थमयीगङ्गा सर्वधर्ममयो मनुः ।
सर्वशास्त्रमयीगीता सर्वदेवमयो हरिः ।."

\+ \+ \+

" न च काशीसमं क्षेत्रं महेशान्नापरः सुरः ।
न च गङ्गासमं तीर्थं न वेदात् शास्त्रसंचयः ॥"

\+ \+ \+

" नास्ति गङ्गासमं तीर्थं कलिकल्मषनाशनम् ।
नास्ति मुक्तिप्रदं क्षेत्रं वाराणसिसमं भुवि ॥"

\+ \+ \+

" गङ्गायात्वथ विप्रेन्द्राः सागरस्य च संगमे ।
अश्वमेधाद्दशगुणं प्रवदन्ति मनीषिणः ॥"

\+ \+ \+

" गङ्गायां च जले मोक्षं वाराणस्यां जलेस्थले ।
जलेस्थलेऽन्तरीक्षे च गङ्गासागरसंगमे ॥"

(Vide *Brahmanda*, ch. XI)

The *Mahavaruni-yoga* is stipulated as quoted below from the *Smritichandrika* :—

" मधुकृष्णत्रयोदश्यां शनौ शतभिषा शुभे ।
महामहेति विख्याता त्रिकोटिकुलमुद्धरेत ॥"

The *Mahavaruni yoga* falls when there is the combination of Vaiśākha + kṛshna-trayodaśi + Saturday + śatabhishā - nakshatra. It is interesting to point out here that in ś. 1050 (A. D. 1128) Choḍaganga with some of his queens and officers visited the temple of Bhīmeśvara at Drakshārama when there was a *yoga* called the " *Simha-Vrihaspati* ". It is also named as *Vyatipata* (see No. 101 above). The sacred bath taken in the Godāvari during the course of *Simha-Vrihaspati* is as auspicious as the *Ganga snana.* This *yoga* of *Simha-Vṛhaspati* occurs once in every 12th year. We get the following verses in the *Brahmānda-Purana* in connection with the sacredness of the *Godavari-snanam* :—

"त्रयान्ति सर्वतीर्थानि सिंहस्थे च बृहस्पतौ ।
गोदावरीपुण्यतमां वर्ष द्वादशिकेऽपि च ॥
पिण्डं ददाति यस्तत्र श्रद्धाभक्तिसमन्वितः ।
पितॄन्नुद्धृत्यन्नरकात्स्वर्गलोके महीयते ॥"

Another equally important occasion is known as *Govinda-dvadaśi.* It would fall in the month of Phālguna-śuklapaksha when the sun would stand on Kumbha, and the Jiva on Dhanus, in Sunday at the Pushya-*nakshatra* :—

" फाल्गुनस्यामलेपक्षे कुम्भस्ते दिवसाधिपे ।
जीवे धनुषि योगे च शोभने रविवासरे ॥
पुष्यर्क्षे यदि संयुक्ता गोविन्दद्वादशीस्मृता ॥"

In the *Vishnudharmottara* we get the following verse :—

फाल्गुनामलपक्षस्य पुष्यर्क्षे द्वादशी यदि ।
गोविन्दद्वादशीनाम महापातकनाशिनी ॥"

This *yoga* of *Govinda-dvadaśi* would not occur with in the range of a few centuries. So, we cannot take it to be the synonym of *Maha-dvadaśi*, found in our inscriptions.

APPENDIX VI

Some quotations from other inscriptions and literature showing political relation of the Gaṅgas with other Kings.

(1) Following is quoted from a Draksharam-inscription, published in *S.I I.* Vol. IV, No. 1143 ;—

" तत्रासीन्महनीयकीर्त्तिलतिकाकन्दालवालोल्लसत्
सौजन्यादिमहागुणैकवसतिः श्रीकोनपोतः कृती ॥
जित्वा यस्त्रिकलिङ्गवल्लभमहाराजेन्द्रचोडाय वै ।
प्रादाद्दुर्जयवंशराजतिलकः कालिङ्गगण्डद्विपान् ॥
यः कुलोत्तुङ्गचोडस्य कारुण्येनालभद्विभुः ।
वेंगीन्द्रनाम देयं च वेंगीग्रामसहस्रकम् ॥
तस्य ज्येष्ठो महातेजा राजराजनृपोत्तमः ।
तत्पुत्रः पोतभूपालः शत्रुहंता भवद्भुवि ॥

(2) Following is quoted from the Draksharam—inscription as edited by K.V. Subrahmaṇya Aiyar, B.A. in *E.I.* Vol. XXII, pp. 138 ff :—

"भस्मीकृत्य कलिङ्गदेशमखिलं निर्भिद्य गाङ्गान्रणे
भंक्त्वा कोशलखण्डपालनिवहं देवेन्द्रवर्म्मादिकान् ।
वीरः पल्लवराज इत्यभिहितो राजेन्द्रचोडप्रभोः ।
कीर्त्युत्तम्भमिबोड्रसन्धिषु जयस्तम्भं शुभं न्यक्षिपत ॥"

(3) Following is quoted from the Charla plates of Vīra-Rājendra, published in *EI.* XXV, p. 262 :—

" कृत्वान्यां सरितं समुद्रपरितां संतोषितो बारिधिः
भ्रातृभ्यां समुपेक्षितान् जनपदं वंशक्रमाभ्यागतम् ।
क्रान्त वेरिमहेश्वरैरतिबलैर्वेङ्गिन् कलिङ्गानपि
जित्वा शतृपरम्परामतिबलाम्भित्वा च दुर्गान् बहुन् ॥"

(4) Following is quoted from the 3rd Chapter in *Ramapala-Charitam* by Sandhyakara Nandi :—

" सविशालशैलमालितालीबद्धमम्बुधिं साक्षात् ।
अपि पूर्त्तपुष्करिणीभूतं रचयाम्बभूव भूपालः ॥ ४२ ॥
तुङ्गमहाभोगालिर्धरालघिमभाक् महाबलस्तम्भः ।
तेन व्यधाय्यनागा न कस्या हेलया गरभृत ॥ ४३ ॥
स्वपारित्राणनिमित्तं पत्थायः प्रणयिशी येन ।
वरबारणेन च निज स्यन्दनदाने वर्मणाराधे ॥ ४४ ॥
भवभूपणसन्ततिभूवमनुजग्राह जितमुत्कलं यः ।
जगदवतिस्म समस्तकलिङ्गतस्तान् निशाचरान् निघ्नन् ॥ ४५ ॥
यो वाजिनमधिभुवा नागावलि संयतेरित स्कन्धः ।
कृतसहायकविधिना देवः(नः) प्रियकरिणा प्रीणि ॥ ४६ ॥
तस्य जित कामरूपादिविपयविनिवृत्तः मानसम्पाशः ।
महिमानमानयन नृपो यमोनस्य प्रजाभिरक्षार्थम् ॥ ४७ ॥
इति राजराजभोग्यामलकामिव विविधशेवधिभरसमृद्धां ।
रामावतीं गृहित्यामुमयोध्यामसौ पुरीं तामगतम् ॥ ४८ ॥
इति रामप्रत्यागमन नाम तृतीय परिच्छेदः ॥"

(Vide *Memoirs of Asiatic Society of Beng*, Vol III, No.i,p, 50)

रामचरितम्, द्वितीय परिच्छेदं, श्लो. ४. टीका :—

मिलितसामन्तचक्रस्य नामाङ्कनं न कृतमिति तदुल्लिखति वन्य इति। कान्यकुब्जराज(वाहिनीगञ्जनभुजङ्गोभीमयशोऽभिधानो वाजनीवारणदन) मगधाधिपतिः, पीठीपतिः । गुण इति नानारत्नकूटकुट्टिमविकटकोटाटवीकण्ठीरवो दक्षिणसिंहासनचक्रवर्त्ती वीरगुणो नाम । सिंह इति दण्डभुक्तिभूपति-रद्भुतप्रभावाकर करकमलमुकुलतुलितोत्कलेशकर्णकेशरी सरिद् – वल्लभ-कुम्भसम्भवो जयसिंहः । विक्रम इति देवग्रामप्रतिबद्ध वसुधा चक्रवाल वाल-वलभितरङ्ग बल (कल्पतरुद) वहलगलहस्तप्रसस्त हस्त विक्रमो विक्रमराजः । शूर इति अपर मन्दार मधुसूदन समस्ताटविकसामन्तचक्रचूड़ामणिर्लक्ष्मीशूरः कुजवटीय प्रतिभट करिकूटकपण केशरी शूरपालश्च शिखर इति समर परिसर

त्रिसरद्दरिराजराजगण्डगर्व्वगहनदहनदावानलस्तैलकम्पीयकल्पतरुरुद्रशिखरः । भास्कर इति खरतरकरवाललतविलूनवैरिवाहिनीरुधिरप्रवाहविहितापरलोहितार्णवबलयतो बल्लालभूपालो मयगलसीहः प्रतिपक्षक्षोणिभृद्दोहिणीदारुणाद्रवभूषा विभ्रंशभीषणप्रयाणढक्कारवो टेक्करीयराजः । एभिर्म्महाबलैरुपेतो रामपालः ॥"

(He (Rāmapāla) was competent to conquer the earth, having been joined by those (warriors) having large armies. vr 2, Vandya (Bhīma-yaśas) Guna (Viraguna), Simha (Jayasimha), Vikrama (Vikrama Raja), Sura (Lakshmisura as also Surapāla) Sikhara (Rudrasikhara) Bhāskara (Mayagalasimha) and Pratapa (Pratāpasimha)."

(5) Following is quoted from the "बल्लालचरितम्" 12th Chapter vv. 51-55.

" सिंहगिरिरुवाच ।
तस्माद्धेमन्तसेनोऽभूद्राजन् तव पितामहः ।
धामधाम्नांमहिम्नाञ्च द्विषद्दलहुताशनः ॥ ५१ ॥
तस्माद्विजयसेनोऽभूच्चोड़गङ्गसखोनृपः ।
योऽजयत् पृथिवीं कृत्स्ना चतुःसागरमेखलाम् ॥ ५२ ॥
तस्य पुत्रोऽसि बल्लालः सार्व्वभौम महीक्षितः ।
प्रत्यर्थि पृथिवीपाला यस्य ते शरणंगताः ॥ ५३ ॥
ब्रह्मक्षत्रस्य यो योनिर्व्वंशः क्षत्रियपूर्व्वजः ।
येन वंशस्ततोजातः यस्मिन् जातोऽपि पाण्डव ॥ ५४ ॥

Regarding the Ballāla-family it is stated in the Visvakosha (Vol. 12, p. 694-5) that the Senas of Bengal had belonged to Yādava dynasty of Devagiri or the Hayasalas. Ballāla-Sena wrote a book named " *Adbhutaśagara* " in S 1091 and he died in that year.

(6) Following is quoted from the *Bhaktibhagarata Mahakavya* by Kavi Dindima Jīvadeva, who was the *Guru* of Prataparudra Gajapati (*15th century*) :—

" तेष्वादिमः समभवद्धृत मन्त्रसिद्धिः
शक्ति प्रसाद परमो भुवि चोड़गङ्गः ।

गौरीगुरुर्गुरुरभूत प्रथितोऽस्य वत्स-
वंशे गुरुः सुरपतेरिव तन्त्रचित्तः ।।"

Meaning :—Chodaganga who was a famous king in the Ganga dynasty, mastered the 'Mantram' from Gouriguru, who belonged to a Brahman family of Vatsa Gotra. The *Guru* used to advise him (Chodaganga) in polity like the great Vrihaspati to Indra, the Lord of the *Svraloka*.

(Vide the *Nava Bharata*, Oriya Journal Cuttack, Vol. VI pt. V pp. 293-6 ff)

(7) From Yewur inscription. incised in the time of Jayasimha II About 1040 A.D) : —

" नाम्नैवातिचलं द्विषन्मृग कुलं विभ्रास्य तेजोधिकै
रत्नै रत्वलितं पुरा गजपतेस्तन्नामशयित्वा मदम् ।
तुङ्गानामवनीभृतामनुदिनं दत्त्वापदं मूर्द्धसु
प्राप्तः श्रीजयसिंहनन्दन इति त्वार्ति चलः प्रस्तुताम ।।"

(Vide *E.I.* XII, p. 277)

(In the Goharwa plates of Karnadeva of Chedi family (1040 A.D.), the king boasted to have defeated the *Asvapatis*. the *Gajapatis* and the *Narapatis*. (Vide *E.I.* XI, p. 141).

(8) **Deopara Inscription of Vijayasena**

(E. I. 1. p. 307)

In the line of the senas :

Sāmantasena
|
Hemantasena = yaśodevi
|
Vijayasena (defeated Divya, Nānya, Rāghava, Vardhana, Vira and the Kings of Gauḍa, Kāmarupa & Kalinga)

The inscription was written by Umāpati Dhara who is supposed to be the author of some Gañga-Praśasti, found in the stone inscriptions at the temples of Ananta-vaśudeva, Bhubaneswar and at Amareśvara in the village of Bonni, Srikakulam district. Most probably Umāpati came to Orissa to live as a court-poet under the Gaṅga Kings Viz. Aniyaṅka-bhīmadeva II and Bhānudeva I. Umāpati's name is also mentioned in the *Gītagovinda* by Jayadeva.

(9) Chodaganga's *Praśasti-Slokas*, mentioned in the inscriptions of his successors, are quoted below :—

I. From Ananta Bāsudeva temple inscription of the time of Bhanudeva I. (1264-79 A.D) edited by Dr. L. D. Barnett in *E. I.* XII, p. 150-55)

(Ll. 1-2) वीरः सम्राट्कुमरदलितारातिराजन्यवक्त्र –
स्मेराम्भोजैरकृतवसुधादेवताराधनं यः ।
आगोदान्तादमरसरित यावदेकोभूवोऽभूद्
भोक्तासोऽन्ते सुरसहचरीकामुकश्चोड़गङ्गः ॥"(vv-2)

× × ×

(Ll. 7-8) " स यत्र गिरिजापतिर्व्वसतिगन्धसिन्धोर्म्मिषा –
न्निधाय निकटोधुनीममरसार्थं सार्थप्रपाम् ।
यदन्वयकृपाभरान्न्यधितकृत्तिबासाश्रियं
महेन्द्रपदजित्वरीं सुभटचोड़गङ्गेनताम् ॥" (vv. 10)

(10) The following verses, relating to the *Praśasti* from Vajrahasta V upto Rājarāja II, are quoted from the copperplate inscriptions of the Imperial Gaṅgas :—

" शास्त्रार्थनिष्ठितमतिर्द्विषदन्तकारी
सर्वार्थवर्गपरितोषणहेतुवर्गः ।
आचारतोऽपि मुनिपुङ्गवमार्गचारी
तस्मादभून्नृपवरो भुवि वज्रहस्तः ॥

ननामतः केवलमर्थतोऽपि
स वज्रहस्तस्त्रिकलिङ्गनाथः ।
को वज्रहस्तादपरे पृथिव्यां
वज्रं पतद्वारयितुं समर्थः ॥

व्याप्ते गङ्गकुलोत्तमस्य यशसा
दिक्चक्रवाले शशि
प्रायेणामलिनेन यस्य भुवन –
प्रह्लादसम्पादिना ।

सिन्दूरैरतिसान्द्रपङ्कपटलैः
कुम्भस्थलीपट्टके –
ष्वा लम्पन्ति पुनः पुनश्च हरिता –
माधोरणा वारणान् ॥

महिषी–नङ्गमा तस्य पार्वतीव पिनाकिनः
तस्मात्तस्यामभूद्वीरो राजराजो महीपतिः ॥

स राजराजो द्विजराजकान्ति –
मुंजङ्गराजाननवर्णकीर्त्तिः ।
श्रीमत्तयाधः कृतराजराजः
स्व विक्रमान् यत्कृत देवराजः ॥

तस्याग्रमहिषीरम्यानाम्नाभूद्राजसुन्दरी ।
लक्ष्मीर्नारायणस्येव चन्द्रस्येव च रोहिणी ॥

ततस्तस्यामभूद्वीरो चोड़गङ्गो नरेश्वरः
क्षौणीभृत्पक्षविच्छित्यौ दिवीन्द्रात्कुलिशं यथा ॥

धात्री तस्य सरस्वती सम भवन्नूनं नचेत् पीतवान्
तत्सारस्वतमार्य्यबालकतया श्रीचोडगङ्गः पयः ।
त्यदृक्वेदमतिः कथं निपुणतां शास्त्रेषु तादृक्कथं
तादृक्काव्यमतिः कथं परिणतिः शिल्पेषु तादृक्कथम् ॥
क्षौणि दिक्पालशेषामयमकृतपदद्वन्दमेतस्य वैरी
क्ष्माभृच्चूडाश्रियात्तं स्तुतिरिति कियति चोडगङ्गेश्वरस्य ॥

नूनंपूर्णः सुधांशुः परनृपधवलच्छत्रबुद्ध्यापहर्त्ता –
मामित्यङ्गस्य वृद्धिं त्यजति यतइव त्रस्तचित्तः प्रवीरात् ॥

गृह्णातिस्म करं भूमेर्गंगागौतमगंगयोः ।
मध्ये पश्यत्सुवीरेषु प्रौढ़ः प्रौढस्त्रियामिव ॥

प्रतिभटकरशस्त्रव्याहतिस्वांगनिर्य्य –
द्रुधिरमिव निर्विष्ठमाभवे यत्र दैव ।

निजकरधृतशस्त्रछिन्नभिन्ना०गमेता –
नकृतधरणिशय्यान्द्वन्दयुद्धेषु गंगः ॥

यत्ते जः परिभूत शत्रु नगर प्रोद्धुतधूमोद्गमैः
भूयः खाण्डवदाह शं०किमनसो देवाः परं भीरवः ।
स्वर्नीतादसिधारया रिपुगदा(णा)[दा]कर्ण्यवार्त्तामिव
प्रौढि०तस्य नुवन्ति गंगनृपतेर्भीति० विहाय ध्रुवम् ॥

क्रोधोद्यद्द्विपमेघमालिनिमदस्रोतस्वतौ दुर्गमे
चंचत्खड्गतड़ित्प्रभावतिनदन्नाराचवज्रोदये ।
स्वत्सैन्ये जलदागमप्रतिनिधौ जेतु०प्रवर्त्तेतकः
शूरोषीति वदन्त्रिलोचनविभुर्वद्धोमुनासंगरे ॥

निर्मथ्योत्कलसिंधुराजमपर० गंगेश्वर प्राप्तवा –
नेकः कीर्त्तिसुधाकर० पृथुतमं लक्ष्मी० धरण्या समम् ।
माद्यद्दन्तिसहस्रमश्वनियुतं रत्नान्यसंख्यानिव
तत्सिन्धोः प्रकर्षमथवा ब्रूमस्तदुन्माथिनः ॥

पादौ तस्य धरान्तरीक्षमखिल० नाभिश्च सर्वादिशः
श्रोत्रे नेत्रयुगं रवीन्दु युगलं मूर्द्धापि च द्यौरसौ ।
प्रासादं पुरुषोत्तमस्य नृपतिः कोनामकर्त्तु०क्षमः
तस्येत्यादि नृपैरुपेक्षितमिमयं चक्रेथ गंगेश्वरः ॥

लक्ष्मीजन्मगृह०पयोनिधिरसौ संभावितस्य क्षिति –
र्नानासिश्वशुरस्य पूज्यत इति क्षीराब्धिवास ध्रुवम् ।
निर्विण्णः पुरुषोत्तमः प्रमुदितस्तद्धामलाभाद्रमा –
प्येतद्भर्त्तृगृह०वरं पितृगृहात् प्राप्यप्रमोदान्विता ।

त्वं कूर्माधिपमाचलत्वमपिभो व्यालेन्द्र धैर्य्यंवह
त्वं पृथ्वी स्थिरतां व्रजत्वमधुना ब्रह्माण्डगातं भव ।
श्रीगंगाधिपवद्धसिंहविसरद्घोषातजगद्व्यापिनो
दिङ्नागेषु भयाच्चलत्सुजगती कम्पेतवायत्क्रमात् ॥

वर्षाणि सप्तती॰वीरः क्षौणीसंभोगमाचर ।
दिङ्नायकान् प्रतीहारान् विधामान्यासु सर्वतः ॥

किं प्राप्ता महिषी तपोभिरतुलैः श्री चोड़गंगेन सा
देवैः स्तुत्य गुणैर्विभूषिततनुः कस्तूरिकामोदिनी ।
ना विष्णुः पृथिवीपतिः प्रभवतीत्यस्मिन् हरौवा भुवौ
रक्षार्थं धृतजन्मनि स्वयमसौ लक्ष्मीः प्रसूताथवा ॥

तस्यान्ततोजनि जयन्त इवैकवीरः
कामार्णवस्त्रिजगदेक वदान्य एषः ।
सूर्य॰प्रताप विभवेन जगत्प्रसिद्ध –
कीर्त्तिः शशांकमधरं कृतवान् विशुद्ध्या ॥

गंगेशसूनोर्विबुधाश्रयस्य
प्रत्यद्विषद्वंश विभेदशक्तेः
कामार्णवस्यास्य कुमारकत्वं
नामतः केवलमर्थतोऽपि ॥

प्राच्येदयं शशांकस्य वर्द्धतां कामवारिधिः
वर्द्धते कीर्त्तिचन्द्रोय चित्र॰ कामार्णवोदयये ॥

वेदर्तु व्योमचन्द्रप्रमितशकसमाः प्राप्तकाले दिनेशे
चापस्थेन्यग्रहौघे बरुबतिरिपुषु प्रत्ययं प्राप्तवत्सु ।
अस्मिन्मूर्द्धाभिषिक्ते नृपवरतनये सर्वलोकैकनाथे
श्रीमत्कामार्णवेशेजगदभवदिदं तत्तदानन्दपूर्णम् ॥

क्षीरार्णवादजनि चन्द्रकलेति वार्त्ता
कामार्णवात्तु सकलेन्दु दिवाकराभं ।
कीर्त्ति प्रताप मिथुनंसहकारि लोके
स्थित्याह्वयत्वरनृपाननुरागशून्यान

यस्यासिनिर्द्दलितवैरिकरीन्द्रकुम्भ
निर्मुक्तमौक्तिकफलान्यनुगुञ्जितानि ।

कामार्णवस्य रिपुसंहतिहेतुकाले
संध्याभ्रवभ्रुभगणा इव भान्ति युद्धे ॥

सप्ताम्भोधीन्वहन्ती क्षितिरतितरला नागकूर्मेश्वराणां
साहाय्यं वाञ्छतीथं तदपि पुनरसौ कल्पितस्तत्र भारः ॥
जाता कामार्णवाख्यस्तत्र निजतुलना० निर्दयः स्वर्णभारैः
भूयो भूयस्तुलाया०स्तित इति धरणेर्भारवाहुल्यमाप्तम् ॥

हृष्टपुष्टजनाकीर्णं विद्वज्जनमनोहरं
दशाब्दानकरोद्राज्यं कामार्णवमहीपतिः ॥

श्रीचोड़गङ्ग नृपतेर्महिषी ततोन्या –
तस्येन्दिरा रविकुलोद्भवराजपुत्री ।
यांचापि धातुरुपमाजनि सुन्दरीणा०
सेयं सुधांशुवदनास्तपसैव जाता ॥

यद्रूपशीलगतिवर्णनया प्रसिद्धा
दृष्टान्तभूर्गिरिसुतेत्यभिधानदोषः ।
नास्त्येव चण्ड रुचिका सह कोपनेत्र
तामिन्दिरामुदवहद्भुवि चोड़गंगः ॥

तस्यास्ततः समजनि क्षितिनाथनाथ ।
श्रीराघवः परनरेश्वरदर्पमर्दी ॥

यत्पट्टबन्धनविधि श्रवणातिभीताः
सर्वेनृपाः स्वहृदिकम्पमवाप्नवन्तः ॥

श्रीराघवे राजनि चित्रमेत –
तेजोविहीनः क्षितिपालवर्गः ।

यत्पादसेवाकृतदेहसिद्धि -
र्मित्रीभवन्त्येव समस्त भूपाः ॥

प्रौढ़ारि प्रहित प्रकार विहितप्राचण्ड्यपात्री भवत्
दोर्दण्डापमितिं प्रगल्भविषयः प्रच्छन्नवानर्जुनः ।

संप्रत्याहव रंगसङ्गतरिपुश्रेणीशिर कंदुक -
क्रीडासक्तभुजः शरासनभृतामेकोपमो राघव ॥

जगतिपरशुरामः प्रादुरासीद्द्वितीयः
किमु रिपुकुलहन्ता स्वाज्ञयाच्छन्नलोकः।
क्षितिवितरणदीक्षासक्तहस्तः प्रतापा -
र्दपि दशशतबाहुर्दस्य शत्रुर्विनाशी ॥

भेदं भेदमरातिकुञ्जरघटा क्षौणीन्द्रपक्तीरणे
पायं पायमसृक्पयांसि बहुधा श्रीराघवाग्निः क्षणात्।
शुभ्रं शुभ्रमिवोद्वहन् विजयतेः कीर्त्तिप्रतानं परं
चन्द्रश्चन्द्रिकया प्रपूर्णतरय संसेव्यमाकांक्षते ॥

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[Abbreviations :—(c) = country, (d) = district, (f) = family (g) = god or goddess, (h) = hill, (k) = king, (o) = officer, (p) province (q) = queen, (r) = river, (t) = town, (v) = village].

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